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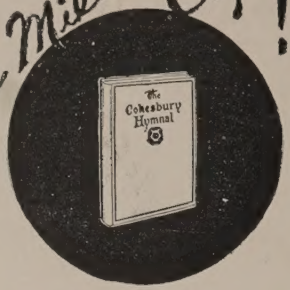

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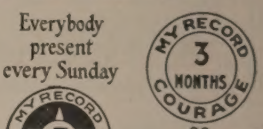

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FOR CHURCH SCHOOL WORKERS

Vol. III OCTOBER, 1926 No. I

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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Published Monthly by the International Council of Religious Education

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave., Chicago, Illinois. Annual subscribing membership, $2.00; club memberships in clubs of five to one address, each per year, $1.50. Foreign Postage, 36 cents per year. Canadian postage, 24 cents per year.

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RELIGIOUS EDUCATION A PROFESSION

By Hugh S. Magill

RELIGIOUS education has become a profession. The three so-called learned professions,—law, medicine, and theology,—have long since ceased to occupy exclusively the professional field. Other professions are now recognized as requiring as liberal an education and as highly specialized attainments. Among these is education.

The universities and colleges were slow to recognize education as a profession. This was due in part to the fact that until comparatively recent years thousands of teachers in the public schools had very limited education and little or no special training. But within the past twenty-five years departments o education have been established in the colleges an universities; the curricula in teachers' colleges an normal schools have been broadened and enriched and the standards of educational equipment an special training for administrators, supervisors, an teachers have been so raised that education is no recognized as a profession.

* * *

RELIGIOUS education differs from general educa tion in its specialization, and is quite distinc as a profession. Departments of religious educatio

have been established in nearly all the Christian colleges and universities. Whereas, a few years ago there were no professors of religious education, now there are scores of specially trained men and women in our colleges giving full time to this most important subject. Recent investigation shows that more than a thousand local churches in the United States now have full time directors of religious education, many of whom have been specially trained for their work. The fields of specialization, for which professional training is required, extend to the many and varied positions of administration and supervision, and to the various departments and phases of religious education.

* * *

BUT THE great majority of those engaged in religious education are voluntary workers in the church school, who give part of their time to this form of Christian service. This splendid body of consecrated workers merit our hearty appreciation. Under present conditions they are indispensable to the carrying forward of a program of Christian education for childhood and youth.

That these voluntary workers are endeavoring increasingly to fit themselves better for the service they are rendering, is shown by the remarkable increase in the number of standard training schools and in the credits earned. Two years ago the International Council recorded, and certified to cooperating denominations, about four thousand credits earned in training schools approved by the International Council. Last year about fifteen thousand such credits were recorded and certified to the denominational boards. During the school year ending August 31, 1926, about twenty thousand credits earned in standard training schools have been recorded by the International Council and certified to and accepted by the cooperating denominations.

* * *

THERE are certain laws and principles that apply in all educative processes. These cannot be ignored in religious education any more than in general education. The disregard of these essential principles has tended to bring much of our Sunday-school work into disrepute. It is, therefore, most encouraging to note that there is an increased demand for trained supervisors and teachers in religious education, and that there is a marked effort on the part of voluntary workers to secure better educational equipment and training for their work.

We believe in the supreme importance of religious education. Therefore, we who engage in it should offer our very best. We should bring to our work the best in ability, in special training, and in careful preparation for each task. But when we have done our best from a human standpoint, and we dare not do less, we know that the dynamic influence of a Christ-filled personality is the most important element in religious teaching, and that our very best will fail unless energized and blessed by the Spirit of the Living God.

JESUS CHRIST, CREATOR

By F. G. Coffin

THE MYSTERY of Christ enlarges with every new angle of vision. Truly He is All, and in all. Because of His greatness it has been difficult for men to comprehend Him fully. Some have therefore discerned but one phase of Him and thought that was He. He is the unique personality in all history.

Along two avenues men have sought His origination—one from all eternity and the other beginning with the days of His flesh. The misfortune has been that some of those who traveled each of these ways were exclusionists. Some doubted His humanity, others His divinity. Because of no parallels in experience and the close horizons of all human reasoning, some said He could not have stooped to be human; others thought it was impossible for one in the flesh to be divine. Both forgot that God has no impossibilities within the province of His will. In Christ's great personality and mission neither of these qualities can be understood if disassociated from the other. Exclusive theological definitions have not a few times beclouded the purpose of both in Him. If the great outstanding power and program of Christ then and now can receive a unity of endorsement and consecration, the remaining features should not become a cause of unbrotherly friction.

* * *

THE TITLE He bore after His birth, viz., "the Son of God," He was before. His Sonship was eternal. "In the beginning was the Word and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us, and we beheld His glory; glory as of the only begotten from the Father, full of grace and truth." He declared "before Abraham was I am," and prayed to the Father for "the glory which I had with thee, before the world was," and "Thou lovest me before the foundation of the world." In defense of His utterances He explains, "I speak that which I have seen with my father."

Jesus moved and spoke under the spell and interpretation of that preexistence. From His statements one is left under the impression that His earth trip was the outgrowth of consultation with the Father in that preexistent state and that the Son of God who associated with the omnipotent in the beginning became the self-styled Son of Man when He mingled with humanity. So He explains, "I came forth from the Father and came into the

world. Again, I leave the world and go unto the Father." He had power to lay down His life and power to take it up again. In the plan of salvation extending through three covenants, the references to His coming implied His pre-flesh existence. His baptism and His transfiguration called forth Divine utterances which assume the same. He was declared to be the Son of God with power, and He uttered no denial to the statement when Thomas called Him "my Lord and my God." At another time He said, "Ye call me Master and Lord and ye say well, for so I am." He "being in the form of God thought it not robbery to be equal with God," "For in Him dwelleth all the fullness of the God-head bodily." He was sent to the world to execute a plan previously agreed upon. John 5:19 to 47 is the eternal background of that earth task. All things were delivered unto Him of the Father and all power given unto Him in heaven and in earth. The reason for giving Christ to the world and outlining His mission was because God loved the world, so He took upon Himself the likeness of flesh, or, as Paul puts it, "We see Jesus who was made for a little time lower than the angels."

* * *

WHAT glimpses have we of that pre-earth activity? Work of some sort, for, said He, "my Father worketh hitherto, and I work," and the Son was also working with the Father before the world was. It was to Him the Father said "Let us make man in our own image," and John adds "without Him was not anything made that was made." Paul remarks, "To us there is but . . . one Lord Jesus Christ by whom are all things and we by Him." "Thou Lord," he continues, "in the beginning laid the foundation of the earth, and the heavens are the work of thy hands." "He is before all things and by him all things consist"; and "by Him were all things created that are in heaven and that are in earth, visible and invisible. . . . All things were created by Him and for Him." John confirms the same thought by saying "All things were made by Him and without Him was not anything made that was made." "He was in the world and the world was made by Him and the world knew Him not."

* * *

HE WAS a co-creator with the Father. That creation reflects His spirit and nature. The kind of things made reveal His beneficence. Their ample provision for the needs of man testify to His love for man and interest in him. What He is and desires is registered in the character of His creation. It is all good and very good.

This Creator is a creator still. He was first the creator with the Father. He explained "my Father worketh hitherto and I work." The processes are not yet complete. The urgency to finish the work was upon Him. He felt He must "work the works of Him that sent me while it is yet day." He is still operating the creative process. His success hitherto is unquestioned, but He has yet many things to make new and "of His kingdom there shall be no end." Even the record of His life is permanently preserved for creative purposes, for, says John, "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His name." Before His work is complete He must produce His kind of righteousness in men. Christianity has its value in this unique creative quality of Christ. He has it and is exercising it in many living examples. Though He wrote no books, raised no armies, built no cities, and even gave but few rules, yet He imparted a something of Himself which was creative in the souls of men. It was more than a series of words. It was more than a practice of magic. It was a creative act in the human soul. Through regeneration He effects a new man within the old.

He is creating a new social and industrial order. By Him conceptions are being remade. The creative task is no less in this field than in the one of material things. A new heaven and a new earth wherein dwelleth righteousness are yet to come of His creative genius. He is to be the King of Kings and the Lord of all.

IMPORTANT ANNOUNCEMENT

BY ACTION of the International Council at the Birmingham meeting, the next meeting of the Council will be held "*in Chicago the week beginning February 13, 1927,*" and the Committee on Education and Professional Advisory Sections will meet "*immediately prior to the annual meeting of the Council.*"

It is planned to hold the meetings of the Professional Advisory Sections on Friday and Saturday, February 11 and 12; the meeting of the Committee on Education on Monday and Tuesday, February 14 and 15; and the meeting of the International Executive Committee, or Council, on Wednesday and Thursday, February 16 and 17, 1927.

RESERVE THE TIME FOR THESE GREAT INTERDENOMINATIONAL MEETINGS

TRAINING FOR CHRISTIAN LEADERSHIP IN OUR COLLEGES

By Harry Thomas Stock

THE PROGRESS of religious education lags chiefly because of the lack of enlightened leadership. Some of us hold high hopes that from this generation of youth will come more and better equipped leaders for the tasks of tomorrow. Through our classes, societies, clubs and associations we seek to grow boys and girls who will "take Jesus in earnest." We desire more: noble purpose must be supplemented by an ability to build Christianity into our complicated and ill-controlled civilization. Whatever our success may be in the local church, we fail in our richest opportunity unless college graduates go back to their home communities or to new neighborhoods, responsive to the call of Christ, and able as well as eager to make Christ's will supreme in personal and social relationships.

The colleges and universities are not so ungodly as many smug critics insist; they are no more ungodly than much of the pagan home and community life in which our boys and girls grow up. There is nowhere in the land more idealism than is to be found on the campuses. And yet, the colleges do not graduate classes fired with a Pauline evangelism, trained for leadership in creating Christian communities. It is not enough that our youth shall be equipped for money-making, expert in the art of convincing a jury, or able to set bones neatly. The real issues of life are in the realm of ideals, purposes, motives. These ideals must be incarnated, right motives must find intelligent and effective expression. Unless the college graduate has developed some skill for building a better world, he cheats humanity. And if the church, through its colleges and its staffs at university points, does not prepare students to make such a contribution, it fails both our youth and the oncoming generations.

The common justification for our church colleges is that they provide curriculum courses in Bible and that they foster the religious life. The pathetic fact is that they are usually undermanned, that they have a restricted vision of their opportunity, and that students generally consider these courses to be either snaps or non-essentials. In how many colleges is the expenditure for the department of Bible as great as for the athletic department? How much more important it usually seems to select a winning coach than to find the one man out of a hundred to head up the department of religion! Moreover, religious instruction is frequently confined to historical, exegetical and theological courses. We must develop real departments of religious education, which are aware of the contributions of the physical sciences, philosophy, psychology, sociology and pedagogy. Our conception of the function of religious education in the colleges must be sharpened: it is not to give technical preparation to half a dozen men who will go on to the seminary; it is to provide fundamental equipment for the hundreds of men and women who should become intelligent lay leaders in the churches. As it is, many of our overcriticised state universities are providing more real curricular help along this line than our cherished denominational colleges.

In the colleges, as in the home and church, religion is absorbed chiefly outside the formal classes. Yet many church colleges seem to regard religion largely as a department of study. Students are expected to "take" it during the freshman and sophomore years, two hours a week, in room 24 of a certain building, and the common method is that of forced feeding. A frequent result is indifferentism, antagonism, misunderstanding of what religion really is. The professor of Bible is seldom the confidant of students. It is not uncommon for the professor of mathematics or Latin to be the acknowledged father confessor of the students, and he is often the most potent evangelistic influence on the campus although he makes no great display of religious enthusiasm. He does not hang up a sign: "Religious Perplexities Solved." The fact is apparent to a first term freshman that here is a professor—a human comrade—who is more interested in *him* than he is in mathematics or Latin. All of the departments in a Christian college should be manned by such persons. It need no longer be a choice between a Ph.D. and a personality; the market is swamped with Ph.D'.s graduated from the universities each year. Upon what ground has a denominational college a right to solicit church funds except that its faculty is made up of men who know their subjects, who are interested in the bearing of these subjects upon the personal and social experience of growing youth, who conceive of their position as a chance to create a campus atmosphere which demonstrates what a Christian community can be like, and who are most concerned that the graduates shall be fired with an ambition to build a Christian world and shall have at least a few tools and materials with which to go to work?

In general education we find the same problems that arise in our own field: problems concerning authority and freedom. On the one side there is that pseudo-education which would insist that certain doors shall be barred and bolted—an insistence enacted into law by the educational experts who compose our legislatures, enforced boards of trustees or ecclesiastical lords. We need expect little heroic and intelligent leadership to issue from those schools where the mind is padlocked. On the other side are those institutions where there is such complete freedom that the college has no distinctive purpose except that of allowing the professor full freedom and the student almost as much. It is hoped that by the floundering process students may fully express themselves and thus reach their richest development. One newly decorated Ph.D., intent upon exposing all the follies of the past, whether he teaches the realism and cynicism of Mencken or the modern biological determinism with its resulting futilitarian philosophy—one such professor may start the whole student body to thinking —(blessed result!) He starts them thinking, but it is only a start—for that is about as far as he himself has gone. And the net result of this new dogmatism which opens all doors heretofore barred and bars all doors heretofore open, is that precious little religious leadership may be expected from such a school. Whatever may be the right procedure in a state university or in a graduate school, the Christian college is obligated to provide professors who start their students to thinking, who will help them when they come to an *impasse*, who will demonstrate in life as well as in spoken emphasis that the fundamental realities of life have to do with goodness and love and purity and self control and self sacrifice, and who offer these adventurous youth a chance to engage in real projects which have immediate and future significance.

At university points much of the leadership training must center in the church itself. This university church, supported by all of the churches of the state, must have a specialized staff. The program of this church must be as wide as the interests of students themselves and a little wider; this program must be as fluid as the rapidly changing needs and whims of youth. In these university centers we face one of the most serious temptations in all of our church life, namely, the disposition to build up competitive sectarian programs, each seeking to outdo the other, each desirous of building a loyalty to the doctrinal and financial program of a denomination, each concerned that students shall graduate as confirmed denominationalists.

The result is that no single church is able to do a well rounded piece of work. Moreover there is created around that campus a most derisive spirit, and at a point where the students have an almost absurd hatred of anything which bears a denominational tag. The denominations are bringing on their own destruction unless they are ready to cooperate upon

a non-propagandistic program of religious education at the universities. Worse than that they are creating a state of mind in the student body which is seriously injurious to the development of these young people, and which may produce as its only good result a more speedy union of the competitive churches in the communities to which they go after commencement.

The church at the campus must give opportunity for students to discuss under its roof all subjects in which they are interested—barring none. If there are significant issues in which the students have not developed a natural interest, the church is obligated to suggest to them the advisability of facing these problems. The staff of the cooperating churches must be so trained that students may secure sympathetic and intelligent help along vocational, philosophical and moral lines. The students are interested in the abolition of war, the solution of the race problem, the Christianizing of the economic order, a restatement of religion in terms of life and a human vocabulary, a study of the right relations between men and women in this day of freedom, and the building of an adequate program of religious education for the home church so that boys and girls now in high school may be spared some of the experiences which these college students have undergone. There is not a single subject which relates itself to life which the cooperating churches at a campus should be afraid or ashamed or incompetent to handle. If young people are going to talk about birth control rather than about ways by which home life may be made lovelier, it is much safer to have that discussion inside the church where the sympathetic counsel of a trusted adult may be available.

A common characteristic of college youth—and we all share it—is an eagerness to express idealistic judgments regarding the solution of problems far away. The danger is that they will continue to worry about the other fellow's problems and do little about their own. The student grows angry about discrimination against the negro, if he is far away from it; he condemns the war lords who are responsible for international diplomatic machinations; to him the caste system in India is an abominable thing. Yet these same problems exist on almost every campus; the Jew and the negro and the Chinese student and sometimes the Catholic feels a discrimination; a continuous state of war prevails among fraternities or between Greeks and "barbs;" there is a social caste system which affects everyone in the institution. Our religious leaders have a great opportunity of setting students to work—or of cooperating with students who are leading their leaders—in finding the solution to the race problem by setting up an interracial council, to understand the difficulties in the way of purging the world of conflict by attempting to bring concord among the organization-centered groups of the university, whether these organization-centered groups be fraternities or religious bodies.

But what about the formal religious education process in the university church? Well, the less formal it is the more hopeful. We have almost killed the Sunday school for wide awake young people by the hypodermic method of instruction. We have alienated from the Sunday school many of our best students by our uniform and graded lessons which often seem to students to belong in another world. On the other hand, we are veering toward the viewpoint that the only thing we need to do is to keep young people busy. Activity as the sole means of learning has a wide vogue; this is a mistaken interpretation of the truism that "we learn by doing." We have certainly needed the emphasis that we learn by doing. But in some quarters it is now necessary to remark that we also learn by listening, by observing, by reading, by studying, by thinking. There is no assurance that as we go through life at a break-neck speed, even though our activity be headed toward a certain goal, that we shall do much thinking. Nor is there any assurance that out of this activity we shall develop those inner controls which are so much needed. Our program in educational centers must be a combination of purposive activity, of free-for-all discussion, of genuine serious study, and of the giving of information through the spoken word of specialists.

The students want to know; they want to know about everything. How shall they learn? By going to work at specific problems which seem to them significant. By observing where others have failed. By a search for facts. The research phase of this process must not be disassociated from the activity. Our present situation is a tragic one; we gather a little handful into a Sunday morning class at which some learned professor pours the oil of wisdom for the uninterested patients; at an evening session a group of flaming youth enlighten each other upon some remote issue; during the week everyone is busy with activities which have no relation to what has happened on Sunday: parties, athletics, perhaps even some project of campus betterment. What goes on on Sunday must have some vital relation to what goes on during the week. And all of this must have a vital relation to what will go on in the adult life of the students. Otherwise, there is no religious education worth the time of student or leader.

We began by saying that the college must prepare leaders for the task of the home church. We complete the circle by stating that the home church must succeed in building character in the high school youth if it expects to draw upon the colleges and universities for future religious leadership. The best way to go about the matter of solving the college problem is to solve the high school problem. Surround your youth with a Christian home atmosphere, the atmosphere of a democratic Christian fellowship; in the church school classes give the boys and girls an understanding of the essential facts of religion, by a process in which both teacher and pupils are fellow-learners; encourage them to think for themselves and to live their own lives, in the light of an example which cannot be misinterpreted; make the church so essential to the life of the community that there will always be in the back of the young person's consciousness the feeling that he must equip himself for greater usefulness to the neighborhood and to the world through every good institution and particularly through the church; give him responsibility in large matters at home and in the church so that his life comes naturally to be controlled from within—build wisely in the home community, and the chief problem of the college student will be solved. [*An address delivered at the Birmingham Convention.*]

IS EDUCATION OPPOSED TO RELIGION?

By Paul H. Vieth

IN THE minds of many, there is a chasm between "education" and "religious education." Unfortunately, the existence of this state of mind has in some cases been brought about by the proponents of religious education themselves. There are those who in their enthusiasm for "selling" a week-day program of religious education, by way of over-emphasis of the one, minimize the importance of the other. Thus many are led to believe that the public school as such is interested in the head, but not in the heart of the child; that general education is negative in its interest and influence in things religious.

It is always dangerous to make sweeping generalizations about any great institution or movement. That the above implications may be true for some public schools is quite probable; that it is true for all schools is just as improbable. Certainly it is not the case in the public schools in the towns of Iowa, according to the findings of a recent investigation made by Superintendent Roy C. Woods, of Nashua, and reported in the "American Educational Digest," June, 1926.

It is a study on cooperation of churches and public schools, two great social institutions which are distinctly separate organizations. It is limited to towns having a population of 5,000 or less. A questionnaire was sent to the

superintendent of public schools in each town, and later a somewhat similar questionnaire to a large number of pastors. Thus the situation was uncovered from both points of view. From the data collected, Superintendent Woods draws the conclusion that extensive cooperation does exist. The following are some of the facts on which his conclusions are based:

Of all the public school teachers covered in this study, 90.8% are members of churches, 67.6% are regular church attendants, and an additional 25.3% attend occasionally. While this is by no means a perfect record, it does place the public school teachers far above the average on this item.

To the question whether cooperation between schools and churches does exist, the answer was as follows: Pastors—(a) 22.23%, no answer; (b) 53.69%, yes; (c) 23.8% no; Superintendents—(a) 16.75%, no answer; (b) 69.66%, yes; (c) 13.50%, no.

There is assistance rendered by the workers in one institution in the work of the other. Pastors are reported as assisting in many of the extra-curricular activities of the public school, and teachers as assisting in the work of the church. Of the latter, 28% teach in Sunday school, 29.4% participate in Sunday-school class, 19.1% sing in choirs, 20.3% are members of young people's societies.

* * *

SUPERINTENDENT Woods concludes that greater cooperation is desirable and attainable. To this end, each institution must do its part.

A better attitude must be created on the part of pastors and churches toward the schools. "Less destructive criticism and more constructive thought" was mentioned in various forms a great number of times. Closely allied to this is the feeling that the minister should be alive and instructed in the aims, methods, and subject matter of the school. To the degree that this is the case will the above criticism cease to exist. One pastor stated:

"If the churches had a widely extended community service, such as they really ought to have, I believe that the public school teachers would carry their full share. I can hardly condemn them for lack of interest in the old time methods of most churches.

"The church must develop a social and community program that will appeal to the younger generations and help counteract the influences of the commercialized amusements. That is why so much time and energy of the public school are spent on extra-curricular activities. The churches have left this field almost untouched.

"In no other way can pastors so effectively win their way to the hearts of the young people as by personal contact with school life. In every school, large or small, opportunities for such contact are afforded. Judging debates, dramatics, acting as officials at athletic contests, assisting in coaching and directing athletics, and declamatory contests serve as opportunities for the pastor to become vitally connected with the school of his community and to win a contact with the young people, which will be extremely valuable. In some localities where the superintendent has been handicapped by lack of funds to provide for such activities pastors have acted as coach or director. In one school the glee club was directed by the pastor for two seasons. There is always the chance for pastors who cannot take such an active part to support, by their wholesome influence, the many activities of the school. Certainly no such opportunity should pass unnoticed."

A better attitude must be created on the part of the school teacher toward the church and its program.

"Much that has been said could well be restated at this point. The schools have been guilty. Too often have they assumed a 'don't care attitude.' They have been so busy developing the intellectual child that they have seemed to forget that such a nature as the moral exists. There has been an awakening in recent years. The Iowa plan of moral instruction, 'Character Education Methods,' which won the $20,000 prize, is an indication of this awakening. The church should play a vital part in this instruction. It would seem that herein lies a great field for cooperation. Secular education is only half an education. The child must be trained for citizenship which involves right relations and adjustments to one's fellowmen. Such procedure includes moral training, and the public school teacher must realize that the church and the pastors are valuable allies in that phase of education. A united program at this point will more than pay dividends in future citizenship.

"Teachers by reason of their training and experience are exceptionally well prepared to assist in certain fields of church endeavor. Among them are active part in Sunday school, skilled assistance in the music of the church, an active part in young people's societies. As shown in the case of the pastors assisting the teacher in the school, there will be returns to the teacher for such assistance in the form of better acquaintance with the young people, which is to be obtained only by more intimate contact than is to be had in the classroom. It must be said, in truth, that such opportunities are not utilized. Too many of the teachers are more interested in some other community than the one in which they teach. This is especially true in the smaller communities which are the very ones that are devoid of talent and are most in need of the teacher's abilities. Teachers should realize that they are hired for more than five days a week and for the time spent in the classroom. Leaving the community, regularly, on Friday night to return the next Monday just in time for class is to be deplored. This practice cannot but react to the disadvantage of the teacher who makes that the rule of her professional career. A fair degree of regularity in attendance at local churches is highly desirable, for one cannot cooperate by proxy. Cooperation in a matter of this kind is an active individual affair and cannot be delegated to another or made effective in *absentia*."

A Request

REPCRTS from the field indicate that a large number of International Standard Training Schools are being planned for this fall and winter. The Department of Leadership Training of the International Council would be pleased to receive the applications as long in advance of the opening of each school as possible. International standards, as set forth in Educational Bulletin 3, provide that all schools desiring International Council recognition and credits should submit their applications at least sixty days before their proposed opening. Many schools make application much longer before their opening date than this. If it is not possible to submit a complete set-up sixty days in advance, the Department of Leadership Training would be glad to receive a tentative report, with the understanding that subsequent adjustments might be made in the original program. Send applications to Dr. H. Shelton Smith, Director of Leadership Training, 5 South Wabash Avenue, Chicago.

SOVEREIGNTY IN PRAYER

By E. Y. Mullins

I READ two or three verses from the fifteenth chapter of the Gospel according to John, the marvelous words of the Master to the disciples. (John 15:5-7.)

Some one has well said that chapters fourteen, fifteen, sixteen, and seventeen in the Gospel of John are the Holy of Holies of the Bible. Perhaps more than anywhere else in these chapters Jesus uncovers the inner secrets and thoughts of His own great passionate, loving heart. The Holy of Holies, because He takes the disciples by the hand and leads them into the very presence of God the Father. "If ye abide in me and my words abide in you, ask what ye will, and it shall be done unto you."

My subject is "Sovereignty in Prayer." Spiritual sovereignty through prayer, if you prefer that statement—and I wish to take this verse and look at it piecemeal, beginning with the end and going back.

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THE FIRST thought which I get from it is this, that spiritual privilege is here expressed in terms of sovereignty. "What ye will shall be done," says Jesus. That is true by itself. I am justified in saying to Christians on the basis of the authority of Jesus, "What ye will shall be done." In all this passage, Jesus is trying to confer upon the disciples a sense of their own high prerogative. He is trying to put crowns on their brows, make spiritual kings out of them. "What ye *will* shall be done."

Of course man's sovereignty is always subject to God, no matter what path we travel in life, the pathway of suffering, of sorrow, of victory, of defeat, or the pathway of broken purposes. It matters not what be the experience, every life comes at last to the end of it at the foot of the throne of God. He is Sovereign of all. Nevertheless, He has drawn a circle around us, and within that we are sovereign. He will not invade it. We may will things and wish things and purpose things, and under the economy of His grace we may achieve things. "What ye will shall be done."

Jesus wants us to will. Sometimes people think that faith is a passive thing, that prayer is a mere receptive mood. I take these words today and say to you that Jesus wants to convert prayer into the most aggressive thing there is in the spiritual world, and to show us that faith is the most virile and vital thing that can ever take hold of a man or woman. Do you realize the fact that we can set great goals and purposes and great objectives and great ends, and achieve things that would not have been achieved otherwise? "What ye will shall be done."

Take a dozen texts in this chapter and you will find the same thing. "Herein is my Father glorified, that ye bear much fruit." "If ye ask anything in my name, He will do it." "Greater works than these shall ye do, because I go to the Father," and so on and so on, to the end of these chapters. At every turn He speaks the word that shows He wants the disciples to grasp the thought that spiritually they may be sovereign. The spiritual privilege stated in terms of sovereignty—"What ye will shall be done."

* * *

AND THE second thought I get here is that sovereignty, spiritual sovereignty, is interpreted in terms of prayer. "*Ask* what ye will, and it shall be done unto you." Jesus doesn't say that you can go out in your strength and will and achieve things. He doesn't say that you have any inherent power or that you are a source of energy, that you can build without divine help, but your sovereignty is by way of God's throne. If you assert it in that form and appeal to God, in His sovereignty He will make you spiritually a sovereign in the world.

There are many ways in which man's place in the world is lessened. There are two or three views taken of what man is, and sometimes Christians are drawn into the influence of them. One is that man in his spiritual nature is a sort of emanation from matter, sort of a bubble on the lake, or like the sound that is emitted by a tuning fork, and when the vibrations cease the sound ceases. That is materialism. Another view, very much akin to it, makes man a part of the great all, so that when he dies it is like breaking a bottle of water in the ocean. That is pantheism. That isn't the Bible view, and the Christian view. Man is a person, made in God's image, redeemed by Christ, and given freedom and personality and power to do things that shall abide forever. He is made in the image of God, and he himself shall abide forever. He is a free, divinely endowed, and divinely gifted being.

I take it if I were to ask this congregation today what is the greatest weakness in your spiritual life that ninety-five per cent of your answers would be "in the realm of prayer." I fancy that ninety-five per cent of the Christians of the world today, if they were asked the question in what department of your spiritual life are you conscious of the greatest weakness, would make that answer. I take it to be so because we do not fully understand what our spiritual privileges are in prayer. We have never adequately grasped the great and marvelous ideals of God for His people. Why is it? I believe I will suggest two or three reasons for it. One is that very prevalent thing, we hear so much about it—men imagine that the reign of law prevents it, that because science has explored nature and shown us the reign of law, there is no room any more for prayer. But we forget that personality is not subject to law, or at least is not wiped out by law. Will changes the course of nature. When your house is burning down and the fireman turns on a hose, he changes the law of nature. The law of nature is that the fire should burn your house down, and it doesn't. The fireman opposed his will and your house was saved. That is going on all about us every day, the will of man changes the course of nature, and he has been doing it from the beginning of time.

An old Christian, sitting in a store, was arguing with a skeptic about the matter of the miracles, and the skeptic who was whittling away said that the reign of law prevented miracles. The old fellow argued that personality was higher than law, and a man could do things because he was a person.

The skeptic said, "I can demonstrate. You hold in your hand the best proof in the world that law reigns. If you let go of the knife you are holding, no power can suspend the law of gravitation. It will fall down."

The old Christian said, "Now watch this jackknife," and he flipped it up and it stuck in the ceiling. He said, "I let go of it and it did not fall down."

Said the skeptic, "Oh, but you did something to it."

"Yes," said the Christian, "that is what God does."

The whole philosophy of the supernatural and miraculous is in that, the will of man and the will of God. That is what diverts and changes the ongoing of nature, and God can come into His world whenever He chooses.

There is another thing that hinders some people from prayer—that is their understanding of the unchangeableness of God, the immutability of God. That is formidable enough in sound, and there are people who say that the unchangeableness of God makes it absurd for us to pray to Him. How can we change Him? How can man, the finite, have any influence over God, the infinite? My answer is that the unchangeableness of God, the immutability of God is the very foundation of my hope when I pray. All I need to do when I pray is to remember His character as unchangeable, and His character as unchangeable is Father Everlasting. Father—and it is an ability of fatherhood to be able to answer the child when the child cries, and God would abdicate His place as

ther if He could not answer prayer. es, He is immutable, unchangeable, ernal; He is a loving, gracious, stoop- g, helping, prayer-answering Father. ere is no ground for doubting prayer that basis. It is the very founda- n of our hope of prayer. He never ases to be Father, not one instant om the foundation of the world on; remains unchangeable, everlasting ther.

Those are some of the general rea- ns why Christians are weak in prayer. ow I want to name two or three prac- al ones. You will pardon me for ing blunt. One reason why prayer s so little power in the lives of ristians is that they are spiritually zy. They are spiritually lazy. One my old professors used to say, "We e all as lazy as our circumstances ll permit." All of us are lazy.

There are three kinds of laziness, ysical, mental, and spiritual. Physi- l laziness hates work. The mentally zy man hates to think. It gives him pain, and I have seen them among udents. Oh, how hard it is for them think! And I have seen them nong church members. The spirit- lly lazy man hates to pray. Do you ow, prayer is the hardest work in e world when it is the real thing. The effectual fervent prayer of a ghteous man availeth much." There e a half dozen words in that text at imply energy and power, and one the old prophets says, "Oh that en would stretch themselves to lay ld upon God!" Oh that men would eel themselves up to grasp God! piritual laziness will prevent prayer om having much effect.

Another cause for the weakness of rayer in the lives of Christians is piritual insincerity. Many a man is ot honest with himself and God. He rays, and suddenly remembers that s life is not right, and he flees over some other theme. He doesn't have out with God and his own soul. He oesn't deal with himself in any earching way. He prays that God ill give him a forgiving spirit. Then e remembers that someone that did im wrong. Old bitterness comes back, nd instead of having it out with God, e goes off and prays that God will do mething else. Perhaps he prays that od will make him generous, then he emembers that his neighbor has more f this world's goods, and the old spirit ets into his heart, and instead of hav- g it out he flees off to some other ace, and prays that God will make im generous with his money, and then e remembers the appeal of the mis- on secretary or some other great ause, and he knows his bank account, nd instead of having it out with God, nd crucifying the flesh, he goes off nd prays for something else. It is ot hard to understand why prayer ails in the life of a Christian, when e recognize how many insincerities e practise in prayer.

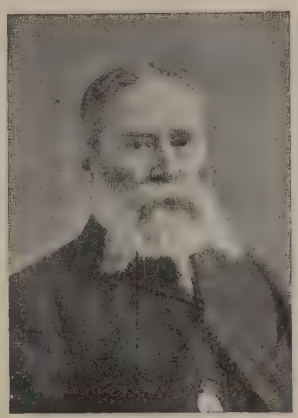
Sometimes we fail in prayer, too, because we want God to do trivial things for us that we could do for ourselves. Nothing is too trivial to bring to God's notice, but He doesn't stoop to do for us what we can do for ourselves.

A little girl on a ship dropped her doll overboard. She asked the captain to stop the ship to recover the doll. The captain said, "I am afraid I can't do it. Where did you lose it?"

She showed him, and there it was, right on a projection, and he got it for her, and she thought he was a wonderful captain.

A little boy was playing with a ball, and lost it in the sea, and asked to have the ship stopped. Of course the captain said he couldn't do it. The little boy said, "The captain hasn't any heart or sympathy for boys." The ball remained in the ocean.

The next day a man fell overboard, and out there in the storm and amid the breakers he was crying for help, and instantly the captain gave the command and the ship came to a stop, and they went out and rescued the man and brought him back. And when they reached the harbor the captain went to a store and bought a ball for the boy, a better one than he had at first, and there were three prayers answered, but only one required the stopping of the ship.



JAMES RUSSELL LOWELL.
1819—1891

THE longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty;
Steadfast and still, nor paid with mortal praise;
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

God doesn't reverse the wheels of nature to answer our trivial prayers, but He will help us to answer in ways that we do not know, and God will answer all our prayers, but He will not reverse nature to do the thing that doesn't need to be done in such a way.

* * *

MY SECOND point is that spiritual sovereignty is interpreted in terms of prayer. The third is that prayer is explained in this text in terms of fellowship. "What ye will shall be done." Spiritual privilege in terms of sovereignty. "*Ask* what ye will,—prayer the means of sovereignty. "If ye abide in me and my words abide in you, ask what ye will." Fellowship is the key to prayer and sovereignty. What is fellowship? It is mutual understanding. It is the relation between friend and friend, between brother and sister, between brother and brother, between father and son. It is the relation between workers in the Kingdom over common matters of interest, a common goal, a common motive, a common body, a common peace, all in the Gospel of Christ.

Henry——went to spend Christmas with his old mother. He had become famous and had a world-wide reputation, but after he had been home and spent Christmas at home he wrote to a friend about it and said it was the supreme experience of his life, because it was the restoration of his boyhood fellowship with his old mother. He said, "We just agreed that we would carry out Christmas as we did when I was a boy. Mother cooked my favorite dishes, and in every way we acted as we did when I was a boy." At night his old mother put her hand on his brow and sang a lullaby that she used to sing to him. He was telling about it afterwards and said it was the sweetest experience he ever had, because it was the coming back to the fellowship of childhood with a mother dearer to him than life.

Christian fellowship is like that. The early stages of our life in Christ are gathered up to the maturer life, and as we grow older and stronger our fellowship deepens and broadens and heightens and becomes more intense, and by and by our fellowship with Christ, our abiding in Him and He in us, becomes so real and so beautiful that all the difficulties that we had about prayer in the earlier stages vanish away like snowflakes.

When that fellowship becomes deep and intense enough, we become convinced that our desires are but the expressing of God's will for the world. When that fellowship becomes intense enough and deep enough, we lose the pauper spirit. We no longer go to Him, to beg Him for favors. We become conscious of the sense of sonship, the sense of heirship, and proprietorship. We own it all. It is ours. "All things are yours, and ye are Christ's and Christ is God's," and now prayer is

not so much petition, though that comes in—it is not so much prayer for material things; but prayer for a real fellowship. We go to Him with questions, "What wilt Thou have me to do? How can I embody Thy grace to mankind, express Thy will to the world?"

I want to tell you, my friends, when that happens, the Kingdom comes right there on the spot. The Kingdom comes in the secret place of prayer.

John Knox prayed, "Oh, God, give me Scotland or I die." His heart was breaking for Scotland, and when he reached that stage, then God gave him Scotland, and he stamped his impress upon Scotland that abides until this day. When I was there and went to his old study where he used to study and pray with God, my soul was lift up by the thought that here there w a great soul that had become a spiri ual sovereign because he learned t lesson of this verse of Scripture—" ye abide in me and my words abide you, ask what ye will, and it shall done unto you." [*Verbatim report address given at Birmingham Conve tion.*]

THE PLACE OF RELIGION IN THE EDUCATION O CHILDREN

By Luther A. Weigle

YOUR committee asked me to tell you something of the historical background of the present situation. Those who were present at the morning session early enough heard me speak about the secularization of public school education. That is a notable and very serious aspect of our present situation. We have handed the education of our children over almost entirely to a system of public schools and at the same time we have taken religious elements almost entirely out of the public schools. Our children are receiving an incomplete education. The public schools of today have grown great; they are touching the life of the child at almost every point except religion. I am thinking not simply of the multitude of new subjects that we have put into the curriculum, but of the multitude of things that the public schools of today have to do that were formerly done by the home. The public school now sees to it that children are taught to brush their teeth. In the public school they are afforded regular medical inspection and care of eyes and ears. The public school weighs our children, reports to the parents whether they are being properly nourished, and makes suggestions as to their diet. The public school seeks to stimulate the home as to its duty.

The fact that the public school cares for so many more things than we ever dreamed it might care for makes the public school of today loom tremendously large in the lives of our children; and when that institution leaves out religion, it confronts us with a very great problem. It makes all the more serious our obligation as churches to provide for the religious education of children in ways that are effective in method, and that are sound in principle. We must realize that we must make the church school as effective for the religious education of children as we expect the public school to be in its work.

I recall an experience of my own. You know how things you have always known in a general way are often driven home strongly when something particular happens. Our oldest boy was six years old. He had entered the Sunday school at three and one-half or four years of age in the kindergarten (beginners' department) and had enjoyed it. At six years he had been promoted to the primary department and at the same time had entered public school and had begun to "eat up" education in a way that delighted my heart. But six weeks after he had entered the public school he came to me on Sunday morning and said, "Daddy, I don't believe I'll go to Sunday school today, if you don't mind." I said, "Why?" "Oh! you don't learn anything there." There was the reaction of that perfectly plain American boy after just six weeks' chance to compare the two schools. He no longer cared for the educational program that was offered by the church school.

I thought I would go into that primary department and see what was the matter with it. So far as the committee on religious education of that church was concerned, it was supposed to be a really graded primary department but I found that the primary superintendent, instead of taking that department as she was supposed to do, in a really graded fashion, had simply gathered the children together in a circle around her and she was seated in the middle telling them a story. It would have suited him if he had been a beginner, but it didn't suit him when he was in the second grade at school. He had developed the ability to read and write and think, and to measure his advancement day after day in the public school, and when this teacher gathered him in and just beamed on him and told him a story, he was no longer interested.

Too often our churches have failed to see that we must match up with the public schools, that we must devise programs which will keep using the newly developed abilities and understandings and insights of children as they move on up through the grades.

* * *

I HAVE come to feel that one of the cardinal sins against the religious education of children in this country is what was done in 1872, in the adopting of the Uniform Sunday School Lesson System, which gives to every pupil in the school the same lesson. That was done with the best of intentions, and the system served some good pu poses; but it has become a sort "original sin" for you and me and t rest of us today. There were certa values in having old and young stu together the same lesson; but the di advantages of this system far outweig its advantages, and it is with the chi dren of the elementary grades that t failure of the Uniform Lessons greatest.

A friend of mine has told how t religious education of his boy in t Sunday school started off. He and h wife are folk of splendid character a Christian conviction, who had look forward greatly to the time when th child, their first child, would ent Sunday school. When he was take to Sunday school for the first time, was while his father was away fro home. When the father returned a asked his wife how little John liked she answered, "Well, I don't know. I you realize what the lesson was? was about whose wife a woman wou be in the resurrection if she had m ried seven men!" That was the ginning of that boy's schooling in ligion.

For some years now an increasi number of schools have been usi graded lessons. In my own schoo find it to be the best plan simply adopt the gradation of the pu schools. We call the classes first gra second grade and third grade in primary department; fourth gra fifth grade and sixth grade in the j ior department; and seventh, eigh and ninth grades in the junior h school. We do not try to put all seven-year-old children together in class and all of the eight-year-old another. We tell the children they belong to the same grade to w they belong in the public school. W this plan there is no grading pro at all, for the children sort out th selves. We recognize the princip gradation which through the means most to these children and get in the same class the children are developing the same intelle abilities and are together in the p school.

Some of you may feel that school is too small for such close

on. You feel that you cannot have eparate class in each grade. For you International Lesson Committee s made provision through the initia- n, a few years ago, of what is called Group Graded Series. A great ny of you have already been using se lessons, for many of the denom- ations have substituted the primary up lessons and the junior group sons for the Uniform Lessons in se departments. In 1927 they will available for intermediate and sen- groups, as well as for primary and nior. It is possible for a small coun- Sunday school with an enrollment not more than thirty or thirty-five pils to use a graded system of les- ns by simply having three classes. ey could have one primary group, e group using the junior lessons and e using either the intermediate or nior group lessons. Or it is possible have five groups, beginners, primary, nior, intermediate, and senior. Do t say that the use of graded lessons s beyond the ability of your school; d do not say that the International sson Committee and the denomina- nal publishers do not have in mind e needs of the small school. They e upon the hearts of your committee d upon the hearts of the publishers. u can try, even in a small school, to atch up your work with that which e children are getting in the public hools.

* * *

T MAY be granted that some of our graded lessons need revision. Such vision happily is now being under- ken. Two mistakes were made in the nstruction of the first graded lessons. ne was the use of too much material om the Old Testament in the elemen- ry grades. The other was to assume at religious education consists pri- marily of instruction. We are fast emancipating ourselves from these two mistakes.

We have found that the old recapitulation theory is after all of very little value in the way of practical guidance for the religious education of children. You know what that old theory was—that children repeat or recapitulate the stages through which the race has passed, so that in the earlier years of life the child is a sort of little savage, whose conduct is determined primarily not by the influence of environment but rather by the more primitive instincts that well up in his soul because he is repeating race history. Stanley Hall believed that children are naturally egoistic and self-centered, and that when the sex powers mature life shifts its basis from egoism to altruism, so that adolescents are unselfish and idealistic. He held, therefore, that the Old Testament is for children and the New Testament for adolescents. This recapitulation theory is untrue. It exaggerates the supposed self-centeredness of children and over-emphasizes the alleged unselfishness of adolescents. Consciously or unconsciously, however, our lesson systems have reflected certain aspects of this theory, primarily in the preponderance of Old Testament material in the elementary grades. In the lessons now being prepared there is far more of the New Testament right at the start. We have come to see that it is possible even for little children to love Jesus Christ and to seek to live in His Way.

We are coming to see also that education is not knowledge merely, and that teaching is more than instruction. The best teaching takes place where there is a fellowship of teacher and pupil in some active enterprise which enlists the pupil's interest, affords him an opportunity to do something, and gives him a motive for seeking to learn because he needs certain bits of information and certain active abilities in order to carry out the project which has engaged his interest.

* * *

LET me in closing give you a definition of teaching, and propose two tests of a good teacher. Teaching is fellowship involving both communication and association in activity whereby the more mature and experienced members of a group aid the development of the less mature and the less experienced. If that be the definition of teaching, there are two essential tests of a good teacher. First, is she really in fellowship with the children she is teaching? Second, is she really a leader? It is a great mistake to assume that it is enough merely to enlist the interest of children in projects. The teacher of a group engaged upon a project must be a leader in an even more vital sense than where the teacher merely sets tasks and then asks questions to see whether the task is done. If we are to have live groups of children working together, the teacher must have something that the children do not have. She must be able to communicate that something to them and must know enough to enlist their interest and engage their activity in really profitable projects.

I pray for everyone of you that you may accomplish your work as teachers of children in ways that will meet the tests our schools have to meet in these days; and that none of you may have the sort of school of which children will say "Oh, you don't learn anything there." [*Address given at the Birmingham Convention.*]

RECORD KEEPING IN THE CHURCH SCHOOL

By W. Smithson Hockman

THE intelligent administration of a program of religious education in church school makes imperative the evelopment and maintenance of ade- uate record systems. This does not ean that church schools should in- tall just any record system which hap- ns to be advertised or displayed. eady-made record systems do not give atisfaction generally. The difficulty s that they do not take into account the eculiarities of the local school, de- artmental variations, and the special ervice records should give.

Records are kept for a purpose, not imply to keep a corps of officers busy. here are certain general principles ne might follow in working out an dequate and accurate record system. irst, the records should give the in- ormation and facts the officers desire. Second, they should be simple, workable, and understandable. Unless they are, they are likely to be found in drawer ten, under year before last's unused quarterlies. Third, they should require a minimum of time of departmental secretaries and teachers, especially teachers. The class period is already too short to be reduced further by elaborate markings and punchings by the teacher. Fourth, they should be easily analyzed to reveal desired information. After they are kept they should be used.

* * *

IN A certain church the minister wished to make contacts with all the young married people of his community who attended the morning worship service. This church school had developed a church-time kindergarten for babies, beginners and primary children, and had advertised it rather widely throughout the church community. A study of the records for this kindergarten revealed the fact that fifteen or twenty small children attended the kindergarten classes whose parents were not members of the church or church school. The presence of the children in kindergarten meant that their parents were in the church service. A list of these parents was, therefore, easily available for the pastor and for the secretaries of the various organized classes for young married men and women.

By a study of the records of another school it was found that all junior and intermediate pupils whose parents were members of the church were them-

selves members. Parental membership, therefore, seemed to encourage the children to become members.

Does the average church-school administration know how many people resident in the community think enough of the school to send their children, even though they do not attend themselves? Which department of the school is primarily responsible for keeping the percentage of attendance low? Which departments make the highest and lowest percentage of attendance records for the various seasons of the year?

* * *

RECORDS should require little time of the teacher, and even of the class secretary. The junior department of a certain school, with an average attendance of seventy and an enrollment of nearly one hundred, decided to make the collection a part of the worship service. This was facilitated because there was no record kept of class collections. This method not only increased the department's collection ten per cent but made it educationally constructive as well. At the next meeting of the junior officers and teachers, the director suggested that time might be saved and interruptions avoided if the departmental secretary, who knew the names of all the pupils, would quietly check the attendance during the worship service. This method was adopted and the classes given an uninterrupted period of thirty-five minutes for study. This is the type of peculiar need ready-made systems are seldom adapted to meet.

The annual record cards for pupils may vary to meet special needs. It may not be essential to know whether cradle roll children are members of the church, but in the adult department this is very important, as well as relationships to brotherhoods and women's organizations. In junior and intermediate department it is important to know the public school classification of every pupil. This space may be used for other purposes on cards for other departments.

* * *

CORRELATING church-school records with general church records is as important as it is difficult. One of the best ways is to work out a family record card giving essential information: parents' names, address and telephone number; names of all children, and those connected with the family, their ages, department, and class number, church relationship, relation to social activities, recreation program, extra-church organizations, such as Scouts and Campfire Girls, special interests, etc. At a glance any officer of the school, director, pastor, or church secretary, has a cross section of any family of the church. This system becomes ideal when worked out in one of the "visible" card filing devices. This record is built up from information secured by the secretaries and by cross checking with the church records. Once established it is easily kept up-to-date. This record in some cases reveals the fact that people are expected to maintain and develop an enthusiasm for too many activities. Boys and girls are luke-warm about the church school because they are absorbed in Scouting, a community drama club, or the debating society of junior high.

The director of a certain school worked out a graph showing the fluctuation in attendance throughout the year for four successive years. The line for two years sagged very low during the summer months, while for the third it dipped considerably less. The fourth year the line ran acro the sheet almost straight, bending bit under the August sun.

This graph was posted at a ve conspicuous place and at the end two weeks eight people, five of whi were children, had asked questio about it or remarked about the fac it revealed.

The graph was removed and work out in a little different manner, th time letting columns of different col represent the four seasons of the yea At the end of two weeks exactly twe ty persons had become interested, th time half were children and your people. A general discussion w started at the Workers Council as whose department was responsible f the "summer let-down," and in certa departments individual classes work out similar charts to prove their i nocence. A tremendous interest "percentage of attendance" had be created. Departmental secretaries b gan to urge the clasess to get the "dead-heads" active or cut them the rolls. The classes began to dema regular attendance. The general se retary was requested to work out graph showing the status of the scho from Sunday to Sunday. The line f the fifth year sagged little under t August sun, climbed rapidly Septe ber first, and held a good altitude un after the middle of the next July.

The public school system, colleg and universities, and modern busine institutions, have recognized the val of adequate records and their intel gent and effective use. The chur school in the great work of helpi boys and girls learn to live and lo the Jesus way of life cannot afford overlook the imperative importance simple, workable, accurate, adequ records.

HOW THE JUNIOR CONGREGATION HELPS

By C. Melville Wright

AFTER an experience running into the seventh year with boys and girls organized in junior congregations in a city church, there may be some suggestions to others in similar situations which may be of value in working out a project of satisfying interest and perhaps of exceptional value to boys and girls needing to be trained in worship.

Our problem arose when we discovered that in a congregation of fifteen hundred members only a very small percentage of boys and girls were in regular attendance at the adult services. We set out to investigate various methods which had been tried in other churches to secure the interest and attendance of children at church. We found in the main either no attempt to give special consideration to the children or that preceding the sermon there was a brief children's sermon or story, followed by a children's hymn, after which in some cases the children withdrew to another part of the church building for something like a regular Sunday-school session. We decided to go the whole way and to establish services distinct and separate for the boys and girls,—a series of graded services of worship to meet the needs of all. We arrived at our decision first on grounds of expediency and determined to test our conclusions by experiment. We now hold to our plan on principle and, while not all the problems of training children to worship have been solved, there are at least the following ten points to indicate the helpfulness of this undertaking.

* * *

Boys and girls of their own initiative and desire attend the services. Where- as seven years ago in a congrega of twelve to fifteen hundred mem we could not count thirty childrer an ordinary service, we now have ways an average of one hundred fifty in regular attendance with sli ly more than two hundred on the We do not use "stunts" or prizes of kind to induce children to come. accurate record of attendance is on cards which the members thems bring, to be marked as they go in door. A diploma is awarded at the of the year to those who have atte every Sunday except for sickness this is given as a record of ach ment and is not used as an incenti attendance.

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Many whole families have been as regular attendants at church. slogan has been "The whole fami

urch and each member in a service apted to his or her needs." The ults, of course, go to their own serv- in the main auditorium. The boys d girls from seven to fourteen years tend the junior congregation where a rvice is conducted very similar to the ult service but graded to their needs. ildren from three to seven years at- nd the kindergarten where features e developed to meet the requirements their age. Even the smaller children ill, when they come, have attention ven to them by older girls and are ell looked after while their parents e attending worship. These serv- es are all held simultaneously on Sun- y mornings. The members of the mily may come together and return me together. By means of the chil- en's services many families have re- ined their connection and have regu- rly attended their church. We feel at here we have an arrangement bet- r than the "family pew" and one that ill be, in fact is being, the means of storing this valuable institution, fill- g it with trained and intelligent wor- ippers.

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The interest of the boys and girls is roused and sustained. They soon feel at the church has recognized them nd that they have a definite place in . Their cooperation is secured in the rvices to such an extent that they as- ume a proprietary interest in them. Many incidents could be given from the eports of parents who tell that excuses ave disappeared from their Sunday orning schedule in the home and that requently children have refused ounter attractions on the Sabbath ecause of their interest in their church nd the obligations that they feel to ttend.

* * *

Children respond to the requirements f regularity, punctuality and reverent ttention. We have continually kept efore the members of the junior con- regation the importance of their en- agements at the church on Sunday orning. By positive effort they have een encouraged to be punctual as well s regular. They have been trained, ven under external conditions that do ot exactly tend to the creation of a vorshipful atmosphere, to enter with everence and with gladness into the ervice of the day. It would seem that abits formed under these conditions re far superior to some of those which any adults of today had to overcome ecause of restlessness and inattention services which did not command their nterest.

* * *

The junior congregation has made ossible the development of a variety f wholesome worshipful interests. The hildren are not allowed to sing hymns erfunctorily. Their interest and ap- reciation of the hymn is developed by elating the stories of the hymns or heir authors, by interpreting the mes- ages of the hymn and by training hem to sing, not the cheap and tawdry

A Successful Leadership School Season

THE INTERNATIONAL Leadership Schools enjoyed one of their best seasons last summer. The leadership was unusually strong and the students, who, in the main held responsible positions in their local churches and communities, entered into their work with remarkable enthusiasm. A full report of all three schools will be given in a later issue of the JOURNAL.

or jazzy selections but the great and worthy hymns of the church. Frequently great masterpieces of art and literature are used to contribute to the purpose of the service. The effort is constantly made to introduce such changes in the detail of the service that monotony may be avoided and the spirit of expectancy developed.

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The junior congregation makes possible real training in worship. Using the projection lantern and being constantly on the look-out for suitable materials which can be placed on lantern slides, it has become possible to plan the services in such a way that the members of the congregation actively participate in nearly all the parts of the service. We try not to cultivate passive listeners. We do seek to have the members enter into each part of the service "with the heart and with the understanding." By the fruits which may be seen it is possible to judge the success of the undertaking. The children do not require nagging or external control. They are enlisted from the beginning of each service to join in a real act of devotion.

* * *

Definite supplementary Biblical and other instruction is made possible by the junior congregation. Even under the best conditions that most of our Sunday schools have been able to provide there is need for supplementary training. Boys and girls need more intensive and more careful Bible instruction than they usually get in the ordinary home, day school or church school. Working progressively and cumulatively year by year it has been possible to present Bible materials particularly in such a way that the boys and girls have acquired really valuable supplementary help. Many of the Old Testament narratives have been covered, the four books by Professor A. R. Gordon, *Bible Stories Retold for the Young*, having been found exceedingly helpful. We have covered Hunting's *Story of the Bible*, both Old and New Testament. The Life of Jesus, as recorded in the Gospels, has been carefully presented, using the excellent materials available in pictures to illuminate the "Life of all lives." We have interpreted the parables of Jesus. Paul's missionary journeys and the enterprises of the early church have been found most interesting and suggestive. The range of graded material found suitable for boys and girls has been considerably increased in these worship services.

* * *

Actual life-situations of members in the junior congregation have been dealt with effectively. This has been done in a way that there is not time to do in other regular gatherings. Our plan has been to use the first hour from eleven to twelve o'clock each Sunday in a straight service of worship, usually gathered around a definite theme. The remaining fifteen or twenty minutes, until the adult service adjourns, is used for a story, biography, or the discussion of a problem in which the children participate with eagerness. For several weeks the little book *Right Living*, by Neuberg, gave us a start on a problem, and there was no doubt about the helpfulness of the decisions which some of the boys and girls were ready to make. They were ready to settle some of the problems in such a way that would leave no place for doubting the clearness of their moral convictions. These problems raised in the second part of our service have given exceedingly interesting light upon the progress of character development and thought of the boys and girls under our care.

* * *

The junior congregation has given service opportunities for older boys and girls. One of the best ways to train young people for service is by giving them real things to do. The older boys in the congregation count it an honor to serve as monitors and to take up the offering, presenting it just as their fathers do in the adult service for dedication to God's Kingdom. Older boys who have graduated from the junior congregation are glad to continue for a year or two in specific tasks which may be assigned to them. They take full charge of the attendance cards. They take full responsibility for the operation of the lantern. They look after setting the room in order before and after the service. On special occasions they come back to visit the

junior congregation and to enjoy its service. Occasionally the musical members come with an orchestra to lead the singing and to direct the praise service. Teen age girls render their service in the kindergarten as they are needed, beginning with attention to minor matters, leading on to help in the musical and expressional activities, and even, as occasion requires, taking full charge of the kindergarten service.

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Through the junior congregation boys and girls are given a world view of needs and opportunities for service. We have from time to time heard first-hand reports of missionary experiences from men and women who at home and abroad have given their lives to the extension of the Kingdom. Many types of service that people are actually rendering today have been kept before the boys and girls. As this is written we are on a missionary journey around the world investigating conditions in the various countries where our missionaries are and have found a wealth of material available showing conditions in these many lands, scenic, historical, educational, social, and missionary that could not fail to leave such impressions on youthful minds as will lead to more intelligent altruistic service when they are ready to think of their life work.

THE PLACE of the adult leader in these services is paramount. Very much depends upon the voluntary or full-time worker secured for these important tasks. It means a measure of sacrifice, for these leaders never have opportunity to attend the morning adult services of worship, except on special occasions when the junior congregations unite as integral parts of a great service. It means constant search for materials that can be used in these services, and the giving up of hours to the most careful preparation of materials for worship. It means blazing new trails, for one is appalled to find the lack of valuable suggestions and the record of really successful experience in this field. As responsibilities are laid upon the younger shoulders and the boys and girls are given opportunity to take their part in some specific projects under way, it means not less responsibility for the leader but more, and to train others to do this important work means still more insistent demands upon the leaders.

But the enterprise is worth while. Boys and girls do respond. Parents do appreciate the training provided for their children. The Gospel of Jesus and the great purposes of God are being interpreted with clearness to the youth. The adults of the congregation are not given a series of lectures or theoretical addresses on the importance of the child but a practical demonstration week week of what is accomplished in church where the child is in the mid

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THE HEADMASTER of a gre British school said not long a "The church that is not keeping h of its boys is a church with no futur Our experience with the junior congr gation would lead us to declare th continuous, progressive, and far-reac ing recognition and training of the bo and girls in the worship services of t church today will lay foundations th for the present and for the future w make the church a mighty power f righteousness and for the developme of the spirit of love, reverence, ar truth in a generation that needs not ing more urgently than it needs the po itive application of the life teachin and spirit of Jesus.

It can be done. Our experience recorded to encourage others to try i in the hope that they may also fi some problems solved in this way. Fe will work out their problems exactly a we have done, but to adapt the pla herein suggested to local needs wi mean that foundations will be laid fo exceedingly important structures fo the Kingdom of God and, most signifi cant of all, boys and girls will develo a deep desire for the realities whic the church represents in the work o our Lord.

THE CURRICULUM OF THE WEEK-DAY SCHOOL IN ITS RELATIONSHIP TO THE SUNDAY SESSION OF THE CHURCH SCHOOL

By J. Quinter Miller

IN discussing the problem of the relationship between the curriculum of the week-day school of religion and the curriculum of the Sunday session of the church school, it should be borne in mind that the same pupil attends both sessions. Therefore, as we endeavor to build a curriculum that will minister to the entire religious educational need of the pupil, that need becomes the determining factor in the problem of relationship.

For the solution of this problem we must look, primarily, to the teacher, in both sessions of the church school. Each will need to grasp the content, purpose, and aim of both. The week-day school teacher must know what is the content, the purpose, and aim, not only of her own program, but also of the Sunday school, if she is to avoid purposeless repetition on the one hand, and to intelligently strive for purposive repetition on the other. Because of a more professionally trained teaching staff in the week-day school of religion, the greatest burden of determining the curricular relationships will fall upon the teacher in the week-day session.

There are those who feel that one session should place major emphasis upon a program of worship, and that another session should give primary emphasis to instruction and expression. Since the educative process is a unity, the solution of the problem does not lie in this classification. Rather, each session, in light of the particular need of the group being taught, will need to discover the proper balance between the three phases of the program, namely, worship, instruction, and expression. That being the case, one readily sees how the teacher, having an intelligent conception of the program of both the Sunday and the week-day sessions, is the only individual in a position to rightly determine what the emphasis upon the various types of curricula material included in each session shall be.

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THE leadership of the week-day schools of religion will find itself better able to build curricula materials upon the basis of the discovered need of the pupil. The two factors that play the most important parts in this assertion are first, the full-time leadership on the part of the week-day schools of religion, and, second, the higher degree of professional preparation required for such leadership. Because of these factors, the week-day school is in a position to develop a curriculum that will be complementary t the remainder of the religious education program of any given church, on the on hand, and supplementary to the educa tional program provided by the publ schools on the other. That is, the educa tional forces of any community may, ac cording to their functions, be divided int two groups: one, public education sup ported by the state; two, religious educa tion supported by the church. Our tas in solving the problem of relationships i to make such provision in our curricul materials that the program of educatio for any given individual may include al the essential disciplines that will make fo the development of an efficient Christia

Our procedure in the attempted solu tion of this problem has been as follows first, the giving of certain Biblical know ledge and moral judgment tests, in orde to determine what are the facts in th solution of the problem of providing program of religious education that wil meet the needs of the pupil; second, th development of a curriculum for the week day schools of religion, grouped aroun these themes: fourth grade, "Growin in Christian Conduct"; fifth grade "Heroes of the Old Testament"; sixt grade, "Jesus the Master Hero"; third

ne requiring from each teacher in our week-day schools of religion a lesson plan book, containing complete suggestions, sources of materials, and pupil experiences and responses for each lesson taught, followed by the compilation of these plans submitted by each teacher into one plan for each given grade that will serve as the basis for the teaching of these themes for our next year's work.

In summary, the pupil's need should be the determining principle in attempting to discover the relationship between the curriculum of the week-day school and the curriculum of the Sunday school. The teacher is the major factor in the solution of this problem, and not the content of the text-book. Where the curriculum of the week-day school has been developed from the standpoint of its being complementary to the Sunday and vacation sessions of the church school, on the one hand, and supplementary to the public school curriculum, on the other, it has been demonstrated that the week-day school of religion is of the greatest value to any local church in its program of religious education. [*Substance of an address given at Birmingham Convention.*]

THANKSGIVING: A DRAMATIC SERVICE

By Lyman R. Bayard

ORGAN PRELUDE: "Adoration," from "The Holy City."—A. R. Gaul.

MINISTER:

The Lord is in his holy temple. Let all the earth keep silence before him.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

CHOIR PROCESSIONAL: (Tune, "Loving-kindness.")

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise!
He justly claims a song from thee,
His loving-kindness, O how free!

He saw me ruined by the fall,
Yet loved me, notwithstanding all;
He saved me from my low estate:
His loving-kindness, O how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along;
His loving-kindness, O how strong!

When trouble, like a gloomy cloud,
Had gathered thick, and thundered loud,
He near my soul has always stood;
His loving-kindness, O how good!
Amen.
(Rev. Samuel Medley—1782.)

A PRAYER BY ALL THE PEOPLE: (kneeling.)

Almighty God, our heavenly Father, we are not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servants. We have understood not thy wonders; we have remembered not the multitude of thy mercies.

Cleanse thou our hearts, O Lord, by the indwelling of thy Holy Spirit, lest when we have eaten and are full, and have built goodly houses and dwell therein, and our silver and our gold are multiplied, then we be lifted up, and forget the Lord our God.

Pardon our sins, O merciful Father, and take away our iniquities from us. Enlighten our understanding, that while we rejoice in thy gifts, we forget not the Giver; so shall we serve thee with gladness of heart and true thanksgiving.

Increase our faith, O Lord, through this our rejoicing in thee, and quicken our spirits unto life everlasting, through Jesus Christ our Lord, Amen.

MINISTER: (still kneeling)

O Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, who hast promised that as far as the east is from the west, so far wouldst thou remove our transgressions from us, pardon and deliver us from all our sins, and cleanse us from all unrighteousness, through Jesus Christ our Lord, Amen.

(*The people are seated.*)

MINISTER: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

MINISTER: Let us give thanks unto our Lord God.

PEOPLE: It is meet and right so to do.

ALL CHANT ("Jubilate Deo"):

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end, Amen.

SERMON: (After the sermon the Minister retires to an inconspicuous position at right or left rear of chancel or pulpit or choir space.)

(Enter from the vestry, the door of which is presumed to be at right side of chancel, as the congregation faces, or from any entrance at right side of pulpit platform, FAITH, in robes of blue. DOUBT, in black or dark green, goes before, confronting her, and seeking to induce her, in pantomime, to turn back, though he does not touch her. FEAR, in gray, lined with dull yellow, grasps her left hand, holding her back, as she struggles forward, seeking to reach the altar. Her right hand is extended in longing toward the cross on the altar, on which a golden light is shining. This light gradually fades. If the arrangement of the church is that of a pulpit platform instead of a chancel with altar, let the cross be placed at center of rear platform or choir space.)

FAITH: I seek the Lord. Stand back, O DOUBT! FEAR, go thou hence!

DOUBT: He is inscrutable and unsearchable, O FAITH, and his ways are past finding out.

FEAR: Thou art too feeble for this quest. It is presumption for thee to go further.

DOUBT: He hideth his face from the children of men.

FAITH (*boldly*): I press forward toward the mark of the prize of my high calling which is in Christ Jesus.

FEAR: The way is too hard. What if thou shouldst fail?

DOUBT: Hearken unto me! The greatest thinkers of this world have sought him and have not found him. How then, can such an one as thou?

FAITH (*struggling on*): Though he slay me, yet will I trust in him!

FEAR: If thou go forward, O FAITH, persecution awaiteth thee.

DOUBT: And scorn.

FEAR: And ridicule.

DOUBT: And uncertainty.

FAITH (*less confidently*): Whom have I, Lord, in heaven but thee? and on earth there is none beside thee!

DOUBT: When thou thinkest thou hast found him, how wilt thou know thou art not mistaken?

FAITH: What time I am afraid, O Lord, I will trust in thee!

FEAR: Yet of this thou mayest be sure, that sore trials await thee. Turn back! Turn back, lest worse things befall thee!

FAITH: Nevertheless—(*She falls exhausted on the chancel steps.*) Out of the depths have I cried unto thee,

O Lord! O hear my prayer, and send deliverance. (FAITH swoons. DOUBT and FEAR stand exultant, one at each side of FAITH.)

DOUBT: She shall never find the God she seeketh. (*The light on the altar cross has faded into darkness.*)

FEAR: DOUBT and FEAR have overcome FAITH. Together we have triumphed!

FAITH (*feebly*): Lord, have mercy upon me!

(*A clear voice at the rear of the church is heard chanting the "Benedic Anima Mea." The singer is as yet unperceived.*)

THE VOICE: Praise the Lord, O my soul; and all that is within me, praise his holy name!

FEAR: Whose voice is that?

DOUBT: I like not its sound.

THE VOICE (*chanting*): Praise the Lord, O my soul, and forget not all his benefits!

(THANKSGIVING, *in white robes, and wearing a golden fillet, enters the church, and from her position at foot of the main aisle, comes slowly forward as she continues the chant, stopping whenever her chant ceases.*)

THANKSGIVING (*chanting*): Who forgiveth all thy sin: and healeth all thine infirmities.

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness.

(FAITH *is reviving somewhat. The light on the cross reappears faintly, and from now on grows toward full illumination.*)

FEAR: O DOUBT, who may this be?

DOUBT: Woe unto us; for this is THANKSGIVING. Where she cometh, neither DOUBT nor FEAR can survive. We must withstand her. (*Calling loudly for* THANKSGIVING.) There is here no place for THANKSGIVING! (*To* FEAR): When THANKSGIVING cometh, FAITH waxeth strong. Guard her closely, O FEAR! Let her not escape thee!

FAITH (*feebly*): Hasten to help me, O Lord!

DOUBT (*to* FAITH): Cease thy prating. If there was ever a God, he hath long since forgotten thee. (*Advances defiantly up the aisle to confront* THANKSGIVING.) Get thee hence!

THANKSGIVING (*advancing slowly as she chants,* DOUBT *retreating correspondingly*): O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandments and hearken unto the voice of his word. O praise the Lord, all ye his hosts: ye servants of his that do his pleasure. (FEAR *takes position in front of* FAITH, *and spreads out his flowing cloak to prevent* FAITH *from seeing* THANKSGIVING.)

DOUBT (*to* THANKSGIVING): Why art thou come, O THANKSGIVING? Here there is nothing. We have no joy nor blessings for which to praise God. Go where there is excuse for thy presence. Here thou art not desired.

THANKSGIVING: I heard one call for help. The voice was as the voice of FAITH: and for FAITH there is no help so powerful as the help of THANKSGIVING. (*Moves forward, chanting*):

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul!

FAITH (*struggling to her feet*): Who art thou, O servant of God? Comest thou to mine aid?

THANKSGIVING: Yea, I come. My name is THANKSGIVING.

FAITH: Send out thy light and thy truth: let them lead me, O Lord!

FEAR (*to* FAITH): Hold thy peace. Thou hast no cause for the presence of THANKSGIVING. Send her away!

THANKSGIVING (*to* FAITH): Bid me help thee! Lift up thy voice in praise of God, and strength shall come mightily unto thee.

DOUBT (*to* FAITH): She speaketh foolishness. What hast thou for which to praise God?

FEAR: She hath no power to aid thee. She ever speaketh lies.

FAITH: Help me, THANKSGIVING! (*Rapturously*) I will be glad and rejoice in thy mercy, O Lord: for thou hast considered my trouble. Because thy loving-kindness is better than life, my lips shall praise thee! (FEAR *steps aside, and* THANKSGIVING *joins* FAITH. FEAR *and* DOUBT *visibly weaken.*)

FAITH *and* THANKSGIVING (*chanting*): Glory to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end, Amen.

FAITH (*rejoicing*): I waited for the Lord. He inclined unto me. He heard my complaint. O blest are they that hope and trust in the Lord!

(DOUBT *and* FEAR *retreat toward their entrance door.*)

DOUBT (*to* FEAR): There is no strength left in me!

FEAR: In this air, I cannot breathe!

THANKSGIVING: O magnify the Lord with me, and let us exalt his name together!

THANKSGIVING *and* FAITH: O God, thou hast saved us from our enemies, and hast put them to shame that hated us. O give thanks unto the Lord, for his mercy endureth forever!

DOUBT: Where FAITH is joined by THANKSGIVING, DOUBT cannot abide. (*Staggers out at his entrance door.*)

FEAR: Nor can FEAR. (*He follows* DOUBT.)

THANKSGIVING, FAITH AND CHOIR (*chanting*): Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end, Amen.

(*During the singing of this Gloria,* JOY, *in rose-red, has come down the aisle, and is almost at the front line of pews when the cha ceases.*)

THANKSGIVING: Behold, JOY comet For wheresoever FAITH and THANK GIVING are found together, there w JOY be, also. And the joy of t Lord shall be your strength. V give thee welcome, O JOY!

JOY: Be glad in the Lord, and rejoi ye righteous, and shout for joy, ye that are upright in heart! A and ye shall receive, that your j may be full.

(*She takes position at left of* FAI —*As the congregation faces* THANKSGIVING *being already the right; so the colors of th robes symbolize to the people t national character of the Than giving festival.*)

THANKSGIVING (*to the people*): L up your hearts!

PEOPLE: We lift them up unto t Lord.

FAITH (*to the people*): Let us gi thanks unto our Lord God!

PEOPLE: It is meet and right so to

FAITH: Truly our spirits have joiced in the Lord the Giver: let render thanks, also for the gifts his bounty whereby he hath provid food for his people.

(THANKSGIVING, FAITH, *the* CHO *the* MINISTER *and the* PEOPLE s *the following stanza, to the tune "St. George's, Windsor"*):

Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home!

JOY: Thou hast multiplied the nati thou hast increased their joy: t joy before thee according to the in harvest, as men rejoice when t divide the spoil.

(*Children's voices are heard sing at rear of church. Down the a the children come, each bearin basket or plate. These cont various fruits, flowers, vegeta and grains, in attractive disp The children sing the follou hymn, to the tune, "Dresde*

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

Refrain:

All good gifts around us
Are sent from heaven above:
Then thank the Lord, O thank the Lo
For all his love.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us his children,
He gives our daily bread.

(Matthias Claudius, 178

(*The children come singly & pairs, at such intervals and as bring all into position b time the song ends. They*

across the front of the chancel or platform, at right and left of JOY, FAITH *and* THANKSGIVING, *facing the audience, and holding their receptacles aloft. At the close of the hymn they all face toward* THANKSGIVING. *The first child on the left brings his basket and presents it to* THANKGIVING, *saying as he does so, this verse, in clear tones*):

FIRST CHILD: I have brought the first fruits of the land, which thou, O Lord, hast given me.

(*As he returns to his place, the first child on the right brings his basket likewise, saying*):

SECOND CHILD: And thou shalt set it before the Lord thy God, and worship before the Lord thy God.

(*Then come the second child on the left, and the second child on the right, and so on, each saying one of the following verses, and others, if desired. The acolytes, or members of the vested choir, or other helpers, come up behind* THANKSGIVING, *who turns and passes each basket to them. They take the basket to the minister who has come before the altar or the cross, and who places the gifts thereon as they are brought to him*):

In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Continue in prayer, and watch in the same, with thanksgiving.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Honor the Lord with thy substance and with the first fruits of thine increase.

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God.

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord.

Giving thanks always for all things unto God your Father, in the name of the Lord Jesus Christ.

In everything by prayer and supplication with thanksgiving, let your requests be made known unto God.

And whatsoever ye do, in word and deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

FAITH, JOY *and* THANKSGIVING: Lift up your hearts!

PEOPLE: We lift them up unto the Lord.

FAITH, JOY *and* THANKSGIVING: Let us give thanks unto the Lord!

PEOPLE: It is meet and right so to do.

(*The offering of the people is now received, during the taking of which the choir sings Maker's anthem, "Fear Not, O Land," or some other anthem of thanksgiving. The plates are brought forward and given to* THANKSGIVING, *and are transmitted to the minister as were the baskets of the children. The minister places the offering before the cross, with the baskets.*)

MINISTER: All things come from thee, O Lord, and of thine own have we given thee.

PEOPLE: Amen.

ALL SING:

Praise God from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost.
Amen.

FAITH: Now am I strong in the Lord, and can go forward upon my way.

JOY: THANKSGIVING and JOY will go with thee, O FAITH, and will abide with thee forever.

(*While the following verse is being sung* FAITH, JOY *and* THANKSGIVING *move slowly forward toward the altar or the cross, the Minister having gone to one side after presenting the offering. The children follow them, in pairs, wide apart, and at intervals long enough so that the first two children are near the three while the last pair are still near the audience, thus linking all the participants together. The three kneel, facing the cross, remaining thus until the stanza is ended. The children do not kneel.*)

(To the tune of "St. George's, Windsor.")

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade and then the ear,
Then the full corn shall appear,
Lord of harvest, grant that we,
Wholesome grain and pure may be.

(*At the end of the stanza, the three rise and face the audience. They lift up their eyes and their hands toward heaven, as a signal for the people silently to lift up their hearts. After a few moments of silence, the hands are lowered, and the last stanza of the same hymn is sung.*)

Even so, Lord, quickly come,
To thy final harvest-home;
Gather thou thy people in,
Free from sorrow, free from sin;
There, forever purified,
In thy presence to abide:
Come, with all thine angels, come,
Raise the glorious harvest-home.
Amen.

[*Rev. Henry Alford—1844*]

BENEDICTION: By the Minister.

ORGAN POSTLUDE: Gounod's "Praise Ye the Father," ("Marche Pontificale").

(*During the postlude, the Children, then the Choir, then the Minister, lastly* JOY, THANKSGIVING *and* FAITH, *march out into the vestry or out of the side entrance, keeping the mood of the service until all are out of sight.*)

ANN ELIZABETH WANTS TO KNOW ABOUT THE CRADLE ROLL

By Mildred O. Moody

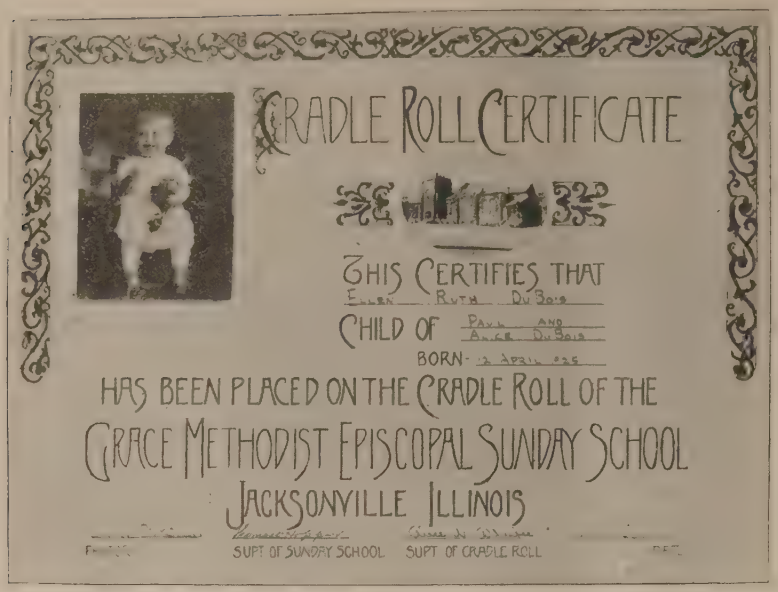
DEAR ANN ELIZABETH:—

Was so glad to get your letter, and, especially, to know that you are considering the advisability of starting a cradle roll department in your Sunday school. Indeed, I'll be delighted to tell you what I can of ours here in Grace Church, Jacksonville.

Ours is not a new attempt but it is larger now than ever before, and we are doing more things. We have eighty-four babies on our records, and have set our goal for one hundred by Promotion Day in the fall. Last year by that time, we had reached seventy-five and then nineteen were given certificates promoting them to the beginners' department.

You ask about the expense of a department. A cradle roll is not inexpensive, nor is it a self-supporting affair. It is one branch of the church work that doesn't ask for money, that gives rather than receives from its members. Giving you some little idea of starting expenses: you should have a card index, for your own convenience and for the accurate care of the records. Each baby's name is filed twice, once under the alphabetical letter of his last name, and once under his birthday month. These indexes come at $1.50 for the box, and then additional cards can be purchased at $.75 per hundred.

Your next need will be cradle roll certificates. We are very proud of some new ones that we have just had made for our very own cradle roll. After the original sketch was prepared, through a local printer, this was sent away and a photographic plate made of it. Then they were printed on water-color stock so that the mediaeval border might be brilliantly colored, by hand. There is a place for the baby's picture and another space where we paste a kodak print of our own Grace


CRADLE ROLL CERTIFICATE
THIS CERTIFIES THAT
ELLEN RUTH DU BOIS
CHILD OF PAUL AND ALICE DU BOIS
BORN 12 APRIL 1925
HAS BEEN PLACED ON THE CRADLE ROLL OF THE
GRACE METHODIST EPISCOPAL SUNDAY SCHOOL
JACKSONVILLE ILLINOIS
SUPT OF SUNDAY SCHOOL
SUPT OF CRADLE ROLL

Church. Having the plate and the first hundred certificates made cost $12.00, but another hundred will be only $6.00. The prints of the church were $.04 each.

You will want attractive birthday cards to send to the little people. Cradle roll babies are kept on the roll until the Promotion Day after his fourth birthday. (Just as he is kept in the beginners' department until the fall after his sixth birthday when he starts to school.) That means you must have cards for boys and girls for their first, second, third, and fourth birthdays. I get these for $.25 per dozen.

Postage is no small item on your budget, you will find. First of all, a personal note goes to the mother just as soon as I hear of a new baby. In this, I enclose a card to be filled out with data needed for our records. These cards are $.10 per dozen. If this does not bring an answer in a week or ten days (and those are busy times with any new mother), I follow it up with a phone call, or a little later with a personal visit. Sometimes it takes several "follow-ups" before you win. For the last baby to be put on our roll, I wrote a note, phoned twice, and made two calls at the house. *But*, her name is on our lists now.

Of course, as Promotion Day comes, you will need certificates for the four-year-olds who are leaving cradle roll for the beginners' department.

By an arrangement with a local photographer, we now give with our first certificate an order for the baby's picture. Two prints are made, entirely free of charge, one for the certificate and one to mount in the big group picture that is framed and hanging in our room in the church. This has proved a very successful venture for all concerned. Our mothers like to have the pictures, and eight of every ten mothers order other prints for their friends and relatives.

We have three parties a year for the babies and their mothers. One comes the week after Easter. This year, we had fifty mothers and little folks there, ranging from wee folks of three months to lively four-year-olds. One pair of our two sets of twins were there. We always have the simplest of refreshments, usually ice-cream, and sandwiches with more than one for the older guests, if they desire, and if mother approves. This party, including the invitations written on Easter cards and mailed so that the babies got them before Easter, costs about $5.00. In September, before Promotion Day, we have the Picture Party. The group picture is ready by that time, and the ones to be pasted on the certificates. Last September we had a flash-light taken of this party, which proved quite good. The Saturday before Christmas the cradle roll joins with the primary and beginners departments in the annual Christmas party. Santa Claus is usually with us, and it is a long-looked-for occasion.

As to our cradle roll or nursery class on Sunday mornings, we have not yet the ideal arrangement of having a separate room for these youngest members of the church school. We are working toward such a plan but have not yet attained our goal. Now, we are in the beginners' circle with a special table for our hand-work.

My dear, don't go into cradle roll with the idea that it is not going to need much thought, time and work—for it will. Just the routine sending of birthday cards and making out of certificates takes many a morning. Just the regular calls take many an afternoon. But it is such worth-while work! The children and their mothers are so appreciative of what you do; they meet you more than half-way. It may almost frighten you with responsibility when you find yourself enthroned in their loving admiration. Many a time I've heard that a three or four-year-old plays by the hour that she is "Mrs. Applebee," or that she is talking to or entertaining her cradle roll friend. Again and again, I hear that the little girl or boy has carried the birthday card around for days, as a most cherished possession.

Just one more thing! A few weeks ago I received a phone message that one of my babies, just a year and four days old, had lost the battle with the flu. The mother asked a neighbor to tell me and to ask that I make arrangements for the service with our pastor, Dr. Lewis. You see, the family had moved in from the country and had not transferred their letters from the country church. Their only connection with a church here in town was through Charolete's being on our cradle roll. Do you know, that made it seem more than ever important to me, this work with the cradle roll.

A long letter, Ann Elizabeth, dear but you asked for it. Write for any other details you may want.

Always faithfully yours,
ALICE WADSWORTH APPLEBEE.

International Older Boys' and Older Girls' Camp Conferences
SEASON OF 1926

THE INTERNATIONAL camps have just closed a successful season. The attendance in each camp was a most encouraging increase over last year, the increase in one camp being eighty per cent, and in two others about twenty-five per cent.

The number of graduates was three times that of a year ago.

The quality of the campers was high-grade and the leadership was good. In every way by which reponse could be judged, the results were very gratifying.

The support from state, provincial and denominational leaders was a source of great satisfaction.

Plans for bigger and better camps in 1927 are now being made.

THE PRIMARY WORSHIP PROGRAMS FOR NOVEMBER

By Dorothy Kay Cadwallader

Theme for November: Thanksgiving

First Sunday

CALL TO WORSHIP: "Come Ye Thankful People, Come."

HYMN: "Thanks for Daily Blessings." (P. 17, *Song Stories for the Kindergarten*, by Mildred J. and Patty S. Hill. Clayton Summy Co., Chicago.)

"Father of all, in heaven above,
We thank Thee for Thy love
Our food, our homes, and all we wear
Tell of Thy loving care. Amen."

BIBLE: Psalm 100.

PRAYER SONG: "Lord, Who Lovest Little Children." (*Songs for Little People*, No. 21. Danielson and Conant, Pilgrim Press, Boston, Mass.)

"Lord, who lovest little children,
Hear us, as we pray to Thee."

PRAYER: "Giving Thanks." (*Prayers for Little Children*, by Lucy W. Peabody. Published by the Central Committee on the United Study of Foreign Missions, West Medford, Mass., 25c. Should be in the hands of every parent and teacher.)

"I thank Thee for the sunshine
That makes it light;
I thank Thee for the moon and stars
That shine at night;
For soft, white snow in winter
And rain in spring;
For flowers and trees, and birds
That fly and sing;
For every little creature
In the green wood
That looks to Thee, our Father,
For daily food.
I thank Thee for my parents
Who are so dear,
And everyone who loves me,
Both far and near,
I thank Thee for myself, too,
Thy child, so blest,
For all Thou hast given me.
And now, for rest. Amen."

OFFERING SERVICE: Every good gift and every perfect gift is from above, coming down from the Father.—*James 1:17.*

(Recite the above verse together; then have the pianist play.)

OFFERING HYMN: (*Songs for Little People*, No. 90. Danielson and Conant. The Pilgrim Press, Boston, Mass.)

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

LESSON STUDY.

(Have pianist play "Come, Ye Thankful People, Come" while children gather around the superintendent for the missionary story.)

MISSIONARY STORY: Musa—Son of Egypt, Ch. 6 by Jeanette Perkins. (May be secured from any of the Mission Boards.)

SONG: "*A Whisper Song.*" (Played softly first, then sung as a prayer.) (W. H. Neidlinger Jersey Music Co., East Orange, N. J.)

"I want to send a whisper song
Across the waters blue
And say to all the children there
Jesus loves you, Jesus loves you."

CLOSING PRAYER: Dear Jesus, we thank Thee that we know and love Thee. May we do our best to help others to know and love Thee, too. Amen.

Second Sunday

CALL TO WORSHIP: "Come Ye Thankful People, Come."

HYMN: "A Song of Thanks" (p. 25, *First Year Music*, by Hollis Dann. Am. Book Co., New York).

"Thank Thee! for the world so sweet;
Thank Thee! for the food we eat;
Thank Thee! for the birds that sing;
Thank Thee, God, for everything!"

BIBLE: Psalm 100.

THANKSGIVING SONG: (p. 27, *Song Stories for the Kindergarten.*)

"O come, dear little children, come,
Our grateful thanks to sing
For all the harvest gathered in
Ere winter's storms begin
Ere winter's storms begin."

PRAYER: Second stanza of above song used as a prayer by the superintendent.)

"For health and home and food beside
To Him our thanks we'll give.
'Tis God our Father doth provide,
These blessings we receive
These blessings we receive."

(While heads remain bowed have pianist play the music to the hymn softly.)

OFFERING SERVICE: (See first Sunday.)

LESSON STUDY.

MISSIONARY STORY: *Musa, Son of Egypt*, Ch. 7, by Jeanette Perkins.

PRAYER FOR CHILDREN FAR AWAY: (From *Prayers for Little Children.*)

"Bless all my little friends,
Whom I have never seen,
In ....., far off land,
Where I have never been.
Help me to think of them
As Thou dost think of me,
And share with them Thy love
And all my gifts from Thee. Amen."

Have pianist play "Come, Ye Thankful People, Come," while children stand quietly waiting for dismissal signal.

Third Sunday

CALL TO WORSHIP: "Come, Ye Thankful People, Come."

HYMN: "A Song of Thanks" (p. 25, *First Year Music*, Hollis Dann.)

THANKSGIVING SONG: (See second Sunday.)

HYMN: "Thanks for Daily Blessings."

BIBLE: Psalm 100.

PRAYER: (Play softly the music to "Thanks for Constant Care," p. 19, *Song Stories for the Kindergarten;* then use it as a prayer by the superintendent.)

Father, we thank Thee for the light,
Thou sendest us by day.
For moon, and stars, that shine at night
Thou sendest too their ray.

Father, we thank Thee for our homes
And all the blessings there.
O may we grow more like to Thee
In tender love and care. Amen."

OFFERING SERVICE: Recitation of giving verses, James 1:17; Matt. 10:8; 2 Cor. 9:7; John 3:16.

OFFERING HYMN: (*Songs for Little People*, No. 88, Danielson and Conant. The Pilgrim Press, Boston, Mass.)

"We give Thee but Thine own
Whate'er the gift may be.
All that we have is Thine alone
A trust, Oh Lord, from Thee. Amen."

LESSON STUDY.

MISSIONARY STORY: "Musa—Son of Egypt," Ch. 8, by Jeanette Perkins.

CLOSING PRAYER: "Holy Father, we would thank Thee,
For this day and all Thy care;
Now accept the love we bring Thee;
Father, hear our evening prayer.
Amen."

(From *My Best Book*—The Master Library. Foundation Press, Inc., Cleveland, Ohio.)

Fourth Sunday

CALL TO WORSHIP: "Come, Ye Thankful People, Come."

HYMN: "A Song of Thanks."

THANKSGIVING SONG: (See second Sunday.)

HYMN: "Thanks for Daily Blessings."

BIBLE: Psalm 100.

PRAYER OF THANKSGIVING: Thank Thee, dear Heavenly Father, for the

bounties of the year just past. Thank Thee for the food we eat, for the clothes we wear, for mother and father, sister and brother. Thank Thee for friends. Thank Thee for thy love and the love of thy son, Jesus Christ. May the day come when all of our brothers and sisters may lift up their voices in prayers of thanksgiving to Thee. Amen.

OFFERING SERVICE: (See third Sunday.)

OFFERING HYMN: (See third Sunday.)

BIRTHDAY SERVICE: (Recognition of all birthdays occurring in November.)

BIRTHDAY SONG: (*Song and Play for Children*, No. 84, Danielson and Conant.)

"Birthday child, to you we sing
Happy birthday greeting."

BIRTHDAY PRAYER: (From *Prayers for Little Children*, by Lucy W. Peabody, p. 11-17.)

"A whole year Thou hast kept me.
Thank you, Father dear,
For this happy birthday
And this blessed year.
Now that I am older grown
Help me to improve
Give me another year
To grow, learn and love. Amen."

LESSON STUDY.

A THANKSGIVING STORY: "Verses for Thanksgiving Day" (p. 441-442, *My Best Book*—The Master Library.

HYMN: "Come, Ye Thankful People, Come" (Sung by a double quartet from the Junior Department).

PRAYER: "Dear Father in heaven, we thank Thee today
For food and for clothing, for work and for play.
Now help us all gladly to do what is right,
And bring us in health to our bedtime tonight."
(*From My Best Book*—The Master Library.)

FINISH AND FURNISHINGS IN THE CHURCH SCHOOL ROOM

By H. M. King

THOUGHT which is given to the interior treatment of any building necessitates serious consideration of its plan arrangement and structural forms. Without walls, floor, and ceiling there is little opportunity for an interior decorator to exercise his artistic faculties. Different surfaces call for different treatment.

The size and location of wall openings, the relative position they occupy, the way in which they balance with surrounding wall surfaces, and the relation they have to floor and ceiling are factors which must be taken into account.

Really the work of the architect is directly related to that of the decorator, and *vice versa*. The position of doors and windows—two fundamental service features—is largely determined by the location of a room, depending upon whether it is an inside room or a corner one. It is best to secure for class rooms a projecting wing where light can be admitted from three sides. Sunlight is certain to reach a part of the classes if its rays are visible, and even on a cloudy day there is sufficient light to work without lamps.

In consideration of the expense involved, a plastered wall is as simple as any to decorate. There are many beautiful examples of plaster textures some of which will involve extra cost to secure, but the plain surface seems most practical for church-school rooms. When properly handled, a rough troweled finish is nice for club rooms, but for class rooms a hard smooth plaster is used most extensively. The time has come when there is more general recognition of the advantages to be found in the use of a sand finished wall. The latter is less cold and forbidding, though presenting a rougher surface. Instances can be cited where natural sand lends sufficient color to the plaster to give walls their needed warmth and softness. This plaster is satisfactory without tinting or painting until it has become discolored by the accumulation of dirt. An additional advantage is found in the use of sand-colored plaster because the initial cost of decorating is reduced.

* * *

BROADLY speaking, there are two ways in which to decorate a room. They are suggested by words in my subject—finish and furnishings.

The finish of a room is generally included in a building contract. It has to do with surface applications or decorations which are intimately bonded with the building itself. It includes such things as beams, brackets, consoles, mouldings, casings, dados or wainscotings, paneling, ceiling a room with lumber; and, papering, staining, painting, enameling, starching, and oiling surfaces.

The furnishings of a room have to do with portable features like pictures, shades, drapes, desks, tables, chairs, supply cases, benches, stools, and pianos.

A severe critic might suggest another heading. He might place in the category of necessary evils such things as built-in blackboards, wall supply cabinets, radiators, deflectors for window ventilation, electric fans, etc. In spite of the objectionable character of these things we are forced to recognize their worth and treat them in as inconspicuous a way as possible.

* * *

THE three parts of a room which are susceptible to surface treatment are ceiling, walls and floor. Let us consider them in order.

Small rooms do not call for broken surfaces overhead as large ones do, but when the area is increased to any great extent interest is added by the introduction of panels which are formed through the use of beams.

While we have abused the purpose for which they are intended, beams give scale to a room. They help the occupants to possess a more pronounced feeling of strength and security. They are structural members in the main, but we have been so impressed by their attractiveness that we build false ones where real ones are not required. However, there is no violation of architectural propriety in decorating surfaces, and false beams may be considered as applied decoration.

One of the first places to practice economy is in the treatment of the ceiling, but in so doing we should avoid simplicity that produces boldness. A parlor for ladies, a mothers' room, a library and departmental room for all groups can be greatly beautified if there are sufficient funds with which to give the ceiling a little individuality.

Almost any sort of panel-work overhead is interesting and whether we are conscious of it or not, our attention is drawn to molded surfaces as much by the highlights they show and the shadows they cast as the conventional irregularities they form and the scale they produce.

In practice today there is a plan which calls for a molded band around the room at the juncture of walls and ceiling. We call it a cornice. It is made of wood, or, of plaster run in place by the use of templets. It is expensive when compared with a perfectly plain treatment, but contributes much in overcoming the box-like character of a room.

Another kind of overhead decoration is applied to walls as well. Stencils may be used to stamp simple designs upon exposed surfaces. Generally, colors should be used which do not form too much contrast with walls surrounding the stenciled work. Borders or bands are often carried along the edges of a ceiling or at suitable heights on walls.

* * *

WE MUST turn our attention to the finish of walls. Probably there is no feature which contributes more to the home-like character of a room than

fireplace. It suggests the family roup seated before the open hearth iscussing topics of the day, meditat-ig over questions of deeper signifi-ance, or watching the flames leap play-ully toward the chimney. There is omething peculiarly intimate about an pen fire. It appealed to our fore-athers as they gathered about a camp re in the open and it continues to fas-inate us in much the same way.

The decoration of a church-school oom is in the category with text ma-erial and good teachers. In fact it hould be considered one of the re-ponsibilities of the building committee f a religious educational plant to see hat its rooms (assembly and class) are astefully and appropriately decorated. Recently the Department of Decoration f the National Lead Company pub-ished a brief article on the complex ature of decorating hotel rooms. The ask is no simple one. When the man-ger of the new Hotel Pennsylvania, in Philadelphia, was faced with the prob-em of redecorating five hundred fifty rivate rooms, he decided to turn over he matter of choosing appropriate olor schemes to decorators of the Na-ional Lead Company. A short de-cription of how such a request is andled will be interesting and enlight-ning to Sunday-school workers. It ill suggest a solution to similar prob-ms.

"The trained decorators comprising he staff first determine what natural actors, such as lighting, are to be over-ome or assisted, as the case may be. In he Hotel Pennsylvania the rooms were laced in four divisions. In the first ection were placed the rooms facing a ourt, receiving no direct sunlight and nly such natural illumination as was eflected from the opposite side of the ourt. Here it was necessary to employ wall color capable of reflecting every it of light possible and at the same ime of sufficient strength in itself to void unpleasant color reflections from he opposite court wall.

"The second division included those ooms on the opposite side of the court hich received direct sunlight only on he upper floors. The rooms on the ower floors, originally painted light ray, were found to appear cold and feless when in shadow. This difficulty as overcome through the use of a color ith strength of tone and a high light-eflection factor.

"The third class included the rooms ith a northern exposure and therefore ith an abundance of natural light. he problem here was to counteract the trength of the natural illumination by color that was warm in tone and yet ot too bright or colorful.

"In the fourth division were the cor-idors where the color must retain a atural tone even when in shadow and t the same time reflect enough light to eep the corridor from taking on a ingy or gloomy appearance.

"Colors were then selected to meet he above requirements and at the same ime to keep within practical and decor-ative limits. These were presented in the form of small color swatches or chips attached to cards, 4¼ x 6½". The small color chips are merely sections of large surfaces which have been coated and tested under scientific measuring instruments to determine their correct light reflection values. A complete color scheme is represented on each card: Color No. 1 is the ceiling color; No. 2, the wall color; No. 3, the trim color; and No. 4, the colors for the floor, upholstery, hangings, etc.

"Hand-colored sketches ..... were made up showing the recommended colors employed in their proper places. These sketches give a very clear idea of how the finished job will look.

"The sketches, the color sample cards, and complete specifications are bound in a folder, and furnished the client for approval. He can then make such changes as he may decide necessary and turn them over to his painter with instructions to follow them explicitly."

The operation of a hotel is a business undertaking. The manager is expected to attract the public to his establishment and to make the building yield good returns on the money invested. The method we have described was a good one. If such care is to be exercised in hotel business to fill the rooms, it is only reasonable to expect our churches to exercise the same care in the business of our heavenly Father. If we are careless we are certain to sacrifice our contact with hundreds and thousands of boys and girls and men and women in this and other lands. By failing to grasp the opportunity at our very hand either we will fail to attract and influence a multitude of folks or we will experience a slump in the business of saving souls for Jesus Christ. Which is worse? Is either necessary after we have gotten a vision?

* * *

DECORATIVE wall colorings should not be strong or they will offend. They should possess charm. James Wallen tells us that "Charm abides in the twilight, the sheen of pearls, the bloom of the peach, muted music, and gentle laughter. Charm likes neither brazen glare nor inky blackness. Charm prefers coral to red, jade to clear green, mulberry to purple. And above all, charm prizes a middle ground between shining brilliancy and dull drabness."

Two broad divisions can be made in rooms—those which receive brilliant light and those which receive little or no sunlight. North rooms are likely to be cold because they are located on the shaded side of buildings. To counteract the feeling of chill and cold, colors must be used which suggest sunshine and warmth. It may call for the use of modified tones of yellow. A greenish-yellow is produced by mixing a small quantity of blue with yellow. Touches of raw sienna or orange will lend warmth and help to dispel the chill of gray north light.

Rooms with southern exposure need restful quieting colors. They can be found in the deeper tones of gray, green and blue-green, "light olive," "tea," and similar colors.

In contrast with the displeasing results which are obtained with pure colors, we find that neutral tones are best for universal use. Mixtures which have the effect of softening or greying the stronger colors are well suited to the church-school room.

Hospital managers are confronted with one of the most serious problems of room decoration because they must help to soothe the discomforted and quiet the restless. "In a Colorado hospital the operating room was treated with a soft neutral gray because of its restfulness to the surgeon's eyes. For disturbed ward patients a soft yellow-green was used. ..... This color combines the tranquilizing and subduing properties of the blue with the warm cheerfulness of the yellow. Prepared in the right way it will do much towards helping to quiet a highly nervous person."*

All the technicalities of the painters' trade are not of general interest but we should know that varied effects can be gotten by stippling, glazing, rolling, starching, bronzing, gilding, spraying and canvassing surfaces. Plain finishes are in contrast to tiffany finishes. Monochrome finishes are to be contrasted with polychrome, and undisturbed brush work with mottled work (that which involves wiping). Few of the finishes enumerated are likely to be used in the church-school room because of the extra labor and expense involved in the various processes. As a result we turn to just ordinary painting, which is the most common means of protecting plaster and applying color.

* * *

TO GET shaded effects on walls one can use a fairly light warm undercoating and apply a darker tone of the same color over it. Then by the use of a sponge, a soft lintless cloth or crumpled newspaper a portion of the darker coat can be removed so the lighter one will show through. A graded effect can be gotten by removing but little of the darker tone near the floor and an increasingly larger amount in working toward the ceiling. The result of this will be to increase the apparent heights of the room, particularly, if the ceiling is made even lighter than the upper portion of the walls. You will understand that the clearness with which the light paint shows through is dependent upon the quantity of the darker film that is left on the face of it.

By taking an ordinary newspaper, crumpling it so as to form a cylinder, and rolling it over the surface of a wall while the darker tone remains fresh, portions of the lighter base will show through in varying shapes and strength. The results are pleasing and there is a play of natural and artificial

*The Dutch Boy Quarterly, Volume IV, No. 1, 1926.

light that overcomes the monotony of the ordinary "flat" painting.

A sponge has been used to pick out lights and so again vary the density of the darker tone over the lighter one; and, a soft lintless cloth will remove some of the darker paint while it is still fresh.

Now, to secure polychromatic effects the neutralizing undercoat may be covered with spots of paint of varying colors. These colors should be selected so they will harmonize or form at least delicate contrasts. While they are still fresh they can be worked together with such skill that one color gradually changes to the colors adjacent so as to produce a blended effect which pulsates with life and interest. If the work is performed in a satisfactory way this will give a tiffany finish. This can be applied either to a sand plastered wall or a smooth one as well as the monochromatic finishes.

Wood trim in a church-school room must be treated so it becomes a part of the decorative scheme. Generally woodwork furnishes the key to the selection of colors for the walls. Usually it should be painted the same color as the walls, but a little darker in tone to accentuate window and door openings, the picture mould, and the transition from floor to wall which is formed by the use of a base-board or wainscot. Stains, paints, enamels, and varnishes adapt themselves to use on certain woods and produce uniform effects. The specifications affecting them are to be commended to the attention of an architect, but not to a paper like mine.

* * *

ENVIRONMENT has always had an influence upon human life. Someone has said: "Place any child amid suitable surroundings and give him a proper training and he will make a good man." The influence of home education must predominate, but that can be supported and extended by the church school. The surroundings of the church-school room should be made appropriately attractive to portray the beauty of Christian faith and to produce another silent teacher of religious values.

Surroundings that have been made attractive are certain to possess beauty and beauty is an essential quality of art. Some art productions of the day are classified as secular, but we find them to be an outgrowth of religion which in reality is its creator and preserver. In the Dark Ages there was no art but religious art. The soul's craving for religious expression is responsible for this fact. As in the past "men built for themselves houses of a day, but for the gods houses of eternity," so we build for ourselves houses to shelter, but for the youth of our lands, church-school rooms that will draw boys and girls to them, hold them there, and create an atmosphere that will help to lead them to salvation.

Our artistic senses play an outstanding part in the creation and preservation of the art of all ages, but the greatest of all is the art of soul winning.

Religion and art have been inseparable for so long that we should recognize their relation and apply the principles of one to the other. Art can portray religious life and religion can always inspire the type of art which is clean, wholesome, and uplifting.

* * *

ALL church-school departments should have pictures that are works of great masters and by the latter I refer not wholly to men of international or historic fame, but rather to artists of ability who have a passion to create work that will elevate the thoughts of childhood and youth.

The cradle roll department will take such pictures as "The Madonna of the Chair," and beginners will be interested in "Christ and the Children," by Plockhorst, "Arrival of the Shepherds," by Lerolle, "Evening Prayer," by Starch, or any one of these: "The Age of Innocence," "Baby Stewart," "Dignity and Impudence," "Christ Blessing the Children." Primary pupils should receive inspiration from "The Boy Christ in the Temple," "The Angelus," "The Madonna of the Street," and a detail rather than the full picture of "The Sistine Madonna."

In addition to having pictures hung

WILLIAM CULLEN BRYANT.
1794—1878

SO LIVE, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dream.

in the assembly room of each depa ment, it is important to have suita illustrations in each of the class roo Juniors are attracted by such work Watts' "Sir Galahad," Hoffma "Christ Among the Doctors," a "Head of Boy Christ"; Milet's "T Sowers"; and such characters "David Livingston," "Robert E. Le and "George Washington."

The picture of a policeman has be used to advantage. It is interesting note the different attitudes which ch dren have toward police officers. T boy who is reared in a home that d not regard law and order considers policeman to be his enemy, while t child from the higher type of ho looks upon him as a friend.

While it is most common to hang p tures from the walls, easels are us advantageously to support frames th may be loaned to illustrate special l son-text matter.

* * *

WE TURN to another essential fe ture of the class room, that the blackboard. The kinds that are most common use are slate, hylo-pla sterling, duroplate, and slated clo Black surfacing has predominated the past, but we are coming to lea that green is more restful to the ey and does not have such a tendency reflect light. The black surfaces a obtained by applying to a compositi base three coats of paint while fi coats are required to produce a dura green surface. As a result the lat is the more costly.

For convenience it is well to frame cork bulletin board with the blackboa A narrow strip of cork can be fram in a rectangular panel directly abo the blackboard to receive pine a thumb tacks without marring walls woodwork. Crayon is an essential s ply for any room having blackboar and it is well to provide not only wh crayon, but colored crayons to use making pictures and charts.

* * *

WINDOW shades are essential control the amount of light wh may enter a room on a bright d They may be of about the same colo the walls, but slightly darker. It is venient to have patent school sha that will cover the lower part of a dow and leave the upper exposed the admission of light above the l of the eye.

Curtains which are placed over shades may be soft sheer ones of w or cream voile. Other kinds are as g depending somewhat upon the expo of the room and the intensity of that is admitted to it. Drapes ove curtains contribute much toward homelike character of a church-s room and help to overcome the ba ness that prevails without them.

Previously we discussed the va wall treatments, but did not des the use of burlap over plaster. P between the baseboard and the rail it serves to protect the plaster

inger prints of small children and occasionally foot prints of large ones. Placed above a blackboard it gives a base to which pictures can be pinned. Brown, tan, or green burlap is suitable for church-school work unless it fails to harmonize with other finish in the room.

Repeated instances are recorded where walls and ceilings of church-school rooms have been covered with sheet rock or beaver board. While these materials can be applied direct to the framework of a building, it always impresses one as being a makeshift and a substitute for something better. The little battens which cover the cracks do not particularly enhance a room. Furthermore, there are likely to be deformities in wall surfaces caused by the warpage of the composition coverings. Because paint costs are high there is little excuse even for the smallest church to allow its rooms to become soiled and spotted when calcimine is so inexpensive. A brush coat applied once in twelve or eighteen months freshens the walls and ceiling and hides quantities of dirt. Floors may be painted, stained and varnished, or waxed, but even though they are treated in one of these ways they are made far more inviting when covered with rugs or linoleum. Surfaces to be left exposed ought to have paint that is in keeping with the walls. Where linoleum is used, either an inlaid pattern might be selected or a plain field. Battleship linoleum is durable and almost noiseless to walk upon.

Various materials are to be found on the market from which to select a floor covering. Treadlite tile is available in a variety of colors and shades; rubber and Zenithurm are patented materials which recently have come into use. When the better quality of rugs are not within financial reach something on the order of crex will help to clothe the room and remove the coldness and uninviting character of paint.

For country churches finding it necessary to practice extreme economy, slated cloth blackboards may be used. They are rather difficult to write upon. They are swayed by every current of air and are a little inclined to curl at the corners if not fastened to a roller.

* * *

IF Protestants would profit by the examples set by our Russian Orthodox churches, a great burden of expense would be lifted from our shoulders, for there would be little or no occasion to purchase chairs. As it is, we must provide them and use care to select sizes that are adapted to the age of the pupils who use them. The following heights have been recommended: for cradle roll pupils, chairs of 8″ and 10″; for beginners, chairs from 10″ to 12″; for primaries, chairs form 12″ to 14″; for juniors, a few chairs of 17″, but the majority of 18″; pupils of the remaining departments are to be furnished with the regular adult size.

A general rule which may be followed in determining the height of tables is to make them about ten inches higher than the chairs to be used with them. For primaries and juniors, they may be semi-circular or semi-hexagonal, with a dip cut into the top from the broad diametrical side. A rectangular table with rounded corners and the same sort of dip may also be used. The beginners' department requires a taboret at the side of the superintendent who sits in the circle with the children. Chairs for teachers of elementary groups may be of the adult size, but preferably junior chairs, which do not form such a contrast with the seats occupied by the pupils. This places the teacher more nearly on the level of the children and does not impress them with the same feeling of aloofness as it does when the teacher towers above them.

The intermediates and seniors are old enough to use Moulthrop chairs to good advantage. In fact, a table arm chair for writing purposes is very satisfactory if the other type is not within reach.

Folding chairs for the social hall or a room that is to be cleared for games are most practicable. The advantage in using them is found in the ease with which they can be folded and put aside when the floor is to be cleared. The quality to be selected must depend upon the tastes and financial ability of the committee. They can be found with slated seats and backs or veneered ones —the former for inside and outside use and the latter for inside use only.

Each departmental room should be equipped with a secretary's desk and filing space that can be controlled by lock and key.

Not least among the furnishings of the church-school room is the piano, and even here an instrument of small size can be selected for pupils of elementary departments.

Although we have discouraged the use of strong colors in the finish of any room, it is not objectionable to introduce small color spots which enliven the atmosphere within. Vases, cut or wild flowers, a piano scarf and pennants serve this purpose.

* * *

I HAVE found a difference of opinion about the use of a sand table. Some church-school workers advocate that it should be placed in the cradle roll department, others in the beginners department, and still others in the primary or junior department. In the first instances it is probable that the children will only amuse themselves at play, but in the junior department a sand table may be used for map study. Primaries may be relieved from the routine of class work by a little diversion.

The "cradle rollers" should be given a chest and a variety of toys to be stored in it. To conceal supplies, either a built-in wall cabinet or portable case is to be recommended. Some advocate one and some the other. Arguments are to be offered *pro* and *con*.

Without taking too much time I shall call attention to radiators, deflectors, light fixtures, toilets, drinking fountains, maps, books, handiwork, and the like. When it becomes too obtrusive, too unsightly, or furnishes too much of a hazard for children who are likely to get burned, a radiator can be concealed within insulated cabinets which have very much the character of a small rectangular table excepting for the side and end panels, and the grill work through which the heat is allowed to escape. Heat deflectors above radiators direct the circulation of air away from walls and overcome much of the unsightly effect of soiled and streaked plaster where the heat rises in greatest volume.

Air deflectors may be placed at an angle over the window stool so the lower sash can be raised without allowing a current of air to blow directly upon the heads of children. One should seek to place windows nearer the floor for the use of small children than is required for older ones.

It is often thought that the lighting fixtures take care of themselves, and it is true that too often they do. The design and quality of these pieces have much to do with the harmonious ensemble of a room. Electric light outlets should be well placed at the outset and the fixtures selected with taste, care, and forethought.

Good song books will have a great influence upon children of all ages. Too much cannot be said about song services as outlets for childish expression.

While it is outside of the church-school room proper certainly it is a part of the furnishings to have within easy reach of pupils a drinking fountain and toilet facilities.

The acoustics and the soundproofing of walls and floors in particular will contribute to or detract very much from the atmosphere which finish and furnishings may create.

Fire escapes and easy stair-runs help to remove the fire hazard in a frame building. Fireproof construction has not come to be used universally and largely because of its cost.

Distasteful colors, bad workmanship and poorly selected furnishings are not to be placed in the class of structural defects, but they are likely to injure the finer sensibilities. They are likely to offend the more refined tastes and destroy the germ that is capable of growth and development into eternal life. Our aim is the development of Christian character. A properly equipped church-school room is one means of realizing this aim. Just as the exterior mass and character of a church building may reveal the oratory of architecture by its message to the public so may the finish and furnishings of a church-school room convey to its occupants secrets which are revealed by no other source than the equipment which God has placed at our disposal. [*Address given at Birmingham Convention.*]

HOW TO UTILIZE THE EXPERTS IN BUILDING FOR THE CHURCH SCHOOL

By George Earnest Merrill

THE first step to be taken in connection with a church-building program is the creation of a building council, and this council should divide itself into a building committee, a finance committee, and a publicity committee. The council should consist of fifteen representative individuals, selected from the various organizations within the church.

A church that recently appointed such a council selected its fifteen members as follows: Two from the official board; two from the trustees; two from the church school; two from the women's aid society; two from the women's missionary society; one from the men's club; one from the young people's society; one from the boy scouts, one from the girl scouts; and one from the congregation at large. The pastor was an ex-officio member of this council. As soon as this council is selected, and it has organized with a president and secretary, and has divided itself into three committees, it should instruct the building committee to act first as a preliminary committee on investigation, and to report back to the building council and the church.

The preliminary work of this building committee will be two-fold, namely, to prepare a program, and then to have developed tentative sketch plans for the housing of this program. Nothing else needs to be considered until these two things are done. Until a program is prepared and plans are developed, it is worse than useless to talk about how the building ought to look, or what it will cost, or of what materials it will be constructed.

THIS two-fold preliminary task is one that cannot be intelligently performed by the committee alone, or by any average practicing architect alone, however efficient he may be as an architect. Architects do not consider that it is a part of their work, usually, to build programs for institutions, but only to see that they get what they want in the way of building facilities, after it is determined as to what is wanted.

The very first thing, therefore, for this committee to undertake is the employment of an expert adviser or advisers. There are two classes of specialists today who have made a thorough-going study of the whole church-building situation, who are familiar with the more recent educational theory and practice, who have had wide experience in planning church buildings that include adequate educational and recreational facilities, and who are competent, therefore, to render expert service to church committees that desire to build wisely, in the light of the best experience.

* * *

ON THE one hand, there are specialists in religious education, some of them connected with educational institutions and others working independently. On the other hand, there are architect specialists who are officially connected with bureaus, or departments, of architecture, established during the last few years by various denominational boards, in order to render a church-building specialized service to their constituencies. These departments are performing a service that is essentially educational, as well as consultatory and professional, and their activities have met with grateful acceptance by the churches. Through the efforts of these agencies, many millions of dollars already have been wisely expended by churches in erecting worthy church plants, with modern educational and recreational facilities as well as suitable church auditoriums.

The committee, therefore, will do well to engage the services of an educational adviser and also to make connection with its church department of architecture. Both will serve the church and the operating architect.

These special advisers assist the church in solving, in a distinctive, adequate way, its building problem; and then they go farther and assist the building committee in educating the building council, and, later, the whole church, into an acceptance and an appreciation of this solution. They unselfishly and consistently work for the interests of the church. They help the building committee and the architect to understand each other and to work together effectively. They interpret to each the ideals and aims of the other.

A church has everything to gain and nothing to lose in availing itself to the fullest extent of the services of its denominational department of architecture. It will thus save money, and at the same time secure a better building. Particularly, it will secure better facilities for its educational work. [*Digest of address delivered at Birmingham convention.*]

JUNIOR WORSHIP PROGRAMS FOR NOVEMBER

By Mary Alice Jones

Theme for the month: Gratitude

First Sunday: Thanksgiving for Teaching

PRELUDE.

CALL TO WORSHIP.

Leader: Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

Response: We praise thee, O Lord: We acknowledge thee to be the Lord All the earth doth worship thee, the Father everlasting.—(Set to music, No. 13, Orders of Service, in *Hymnal for American Youth.*)

UNISON PRAYER: Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.

HYMN: "The Heavens Declare Thy Glory." (Chenies 7, 6, 7, 6, D.)

The heavens declare thy glory,
The firmament thy power;
Day unto day the story
Repeats from hour to hour;
Night unto night replying,
Proclaims in every land,
O Lord, with voice undying,
The wonders of thy hand.

How perfect, just, and holy
The precepts thou hast given!
Still making wise the lowly,
They lift the thoughts to heaven;
Thy word hath richer treasure
Than dwells within the mine,
And sweetness beyond measure
Attends thy voice divine.

All heaven on high rejoices
To do its Maker's will;
The stars with solemn voices
Resound thy praises still;
So let my whole behavior,
Thoughts, words, and actions be,
O Lord, my strength, my Saviour,
One ceaseless song to thee.

SCRIPTURE: John 15:9-15.

STORY: A Thanksgiving Day of the Olden Times (Based on Neh. 8:1-12.)

OFFERING:

Leader: What shall I render unto the Lord for all his benefits unto me?

Response: I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

Presentation of offering.

Prayer of dedication.

HYMN OF DEDICATION: "O Son of Man."

(Rachel. L. M.)

O Son of Man, thou madest known,
Thro' quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfil

In daily life thy Father's will:
In duty's call, thy call we hear
To fuller life, through work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord:
In work that gives effect to prayer
Thy purpose for thy world we share.

LESSON STUDY.

Second Sunday: Thanksgiving for Companionship

PRELUDE.

CALL TO WORSHIP.

Leader: O give thanks unto the Lord; for he is good: For his mercy endureth forever.

Response: I will praise thee with my whole heart.

Leader: Behold, how good and how pleasant a thing it is for brethren to dwell together in unity.

Response: Bless the Lord, O my soul, and forget not all his benefits.

PRAYER HYMN: "O Lord of Heaven and Earth and Sea."
(Almsgiving. 8, 8, 8, 4.)

O Lord of heaven, and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?

O thou from whom we all derive
Our life, our gifts, our power to give,
O, may we ever with thee live,
Who givest all.

STORY: "The Palace Built by Music." (From Alden: *Why the Chimes Rang.*)

HYMN: "When Thy Heart With Joy O'erflowing."
(Bullinger. 8, 5, 8, 3.)

When thy heart with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God and to thy brother
Give the more.

PRAYER: of thanksgiving for companionship.

OFFERING.

Leader: Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.

Presentation of offering.

Response: We Give Thee But Thine Own.

HYMN: "Father, Hear the Prayer We Offer."
(Carter. 8, 7, 8, 7.)

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Be our strength in hours of weakness;
In our wand'rings be our guide;
Thro endeavor, failure, danger,
Father, be thou at our side.

LESSON STUDY.

Third Sunday: Thanksgiving for God's Love

PRELUDE.

CALL TO WORSHIP.

Leader: Behold what manner of love the Father hath bestowed upon us
That we should be called the Sons of God.

Response: *(To be sung.)*
The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

UNISON PRAYER: The Lord's Prayer.

HYMN OF PRAISE: "God of the Earth, The Sky, The Sea."
(Pater Omnium. L. M. With Refrain.)

God of the Earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

Refrain.
We give thee thanks, thy name we sing,
Almighty Father, heavenly King.

Thy love is in the sunshine's glow,
Thy life is in the quick'ning air;
When lightnings flash and storm-winds blow,
There is thy power; thy law is there.

We feel thy calm at ev'ning's hour,
Thy grandeur in the march of night;
And, when thy morning breaks in power,
We hear thy word, "Let there be light."

SCRIPTURE: Psalm 121. (Read antiphonally.)

PRAYER.

OFFERING.

Leader: If God so loved us, we ought also to love one another.

Response: God loveth a cheerful giver

He has asked us freely to give
Our love and our money to others
To teach them the right way to live.

"Inasmuch as ye give to others
Ye have given the same to me,"
These words were spoken by Jesus
To all who his helpers would be.

HYMN: "True-hearted, Whole-hearted."
(True-Hearted. 11, 10, 11, 10. With Refrain.)

True-hearted, whole hearted, faithful and loyal,
King of our lives, by thy grace we will be;
Under the standard exalted and royal,
Strong in thy strength we will battle for thee.

Refrain.
Peal out the watch-word! Silence it never!
Song of our spirits, rejoicing and free;
Peal out the watch-word! Loyal forever!
King of our lives, by thy grace we will be.

True-hearted, whole-hearted, fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

True-hearted, whole-hearted, Savior all-glorious!
Take thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly thine own.

LESSON STUDY.

"Whatever the weather may be,"
says he,
"Whatever the weather may
be,
It's the songs ye sing, an' the
smiles ye wear,
That's a-making the sun shine
everywhere."
—James Whitcomb Riley.

Fourth Sunday: Thanksgiving for God's Good Gifts

PRELUDE.

CALL TO WORSHIP.

Leader: O that men would praise the Lord for His goodness,
And for his wonderful works to the children of men.

Response: The Lord is good to all; and his tender mercies are over all his works.

Leader: O give thanks unto the Lord; for he is good;
For his loving-kindness endureth forever.

Response: *(To be sung)* "Enter Into His Gates."

HYMN: "Holy, Holy, Holy." (Stanzas 1 and 4.)
(Nicaea. 11, 12, 12, 10.)

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
God in Three Persons, blessed Trinity!

SCRIPTURE: Psalm 111.

HYMN: "We Plough the Fields and Scatter."
(Dresden. 7, 6, 7, 6, D. With Refrain.)

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food:
No gifts have we to offer,
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.

READING: The President's Thanksgiving Proclamation.

HYMN: "O Beautiful for Spacious Skies."

PRAYER: of thanksgiving for God's good gifts.

OFFERING.

Leader: Every good gift and every perfect gift is from above, coming down from the Father.

Response: We Give Thee But Thine Own.

Presentation of offering.

Prayer of dedication.

HYMN: "Lord, as We Thy Name Profess."
(St. Bees. 7, 7, 7, 7.)

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.

Make us resolute to do
What thou showest to be true;
Make us hate and shun the ill,
Loyal to thy holy will.

LESSON STUDY.

HOW TO PLAN INTELLIGENTLY FOR A NEW EDUCATIONAL BUILDING

By Henry Edward Tralle

THE PLACE to begin in planning the educational portions of a church building is with an educational program; and the place to begin in the building of this program is with departmental organization.

Determine the departmental groupings, and estimate the probable number to be accommodated in each department in the new building; then allow fifteen square feet of floor-space per pupil, seven in assembly-room and eight in classroom. Some recommend sixteen square feet of floor-space for each pupil, and others fourteen, but fifteen square feet have been found to be a satisfactory average allowance for good educational work in the church school. This allowance does not include the floor-space required for corridors, stairways, coat-rooms, and toilets.

These fifteen square feet of floor-space per pupil are needed even when there are no classrooms. *No more floor-space is required for a given department, therefore, when there are classrooms, than for the assembly-room alone with no classrooms,* for the reason that tables for classroom work, with the necessary separation between class-groups for proper handling, require the additional eight square feet of floor-space per pupil, whether in the one large room or in the separate classrooms.

The departmental organization upon which there is general agreement among the leaders in religious education is as follows: (1) Cradle roll, about 1 to 3 years of age; (2) beginners, or kindergarten, about 4 and 5 years of age; (3) primary, about 6 to 8 years of age, public-school grades 1 to 3; (4) junior, about 9 to 11 years of age, public-school grades 4 to 6; (5) intermediate, about 12 to 14 years of age, public-school grades 7 to 9, junior high school; (6) senior, about 15 to 17 years of age, public-school grades 10 to 12, senior high school; (7) young people, about 18 to 23 years of age; (8) adult, 24 years of age and older.

Psychology and the best experience have placed the twelve-year-olds in the intermediate department, instead of in the junior department, for the reason that it has been found that they do better work with the older group than with the younger pupils. This experience in the church school fits in with public-school experience, where there has been developed the "junior high school" and the "senior high school."

* * *

IN apportioning floor-space to the several departments, the following proportions will serve as a practical working basis for the average church: (1) Cradle roll and beginners' departments, 10%; (2) primary department, 10%; (3) junior department, 10%; (4) intermediate department, 10%; (5) senior department, 10%; (6) young people's department, 20%; (7) adult department, 30%.

These are not the percentages as they actually exist, usually, before the construction of a new educational building, for the reason that some one or more departments may be below normal on account of inadequate provision and unskillful handling, but this is the ideal toward which a school should work and for which it should provide equipment.

In determining the size of the new educational building, a careful study should be made of local conditions and prospects and possibilities; and, in any growing community, an allowance should be made for an increase in church-school attendance of from twenty-five to one hundred per cent.

There are needed as many classrooms as there are classes to be accommodated, and each classroom needs to be large enough to care for the expected average attendance, allowing about eight square feet of floor-space for each pupil.

The principle involved is as follows: Any sight or sound that emanates from any other group than the one with which the church-school teacher is dealing is in the nature of a distraction and competition; and it is simple common-sense and good Christianity to get rid of such distraction and competition. This can be done only by providing a separate classroom of permanent-plastered partitions and single hinged-door construction for every teacher.

The demands of modern religious education require that movable partitions of every type shall be eliminated from the church-school building, and that there shall be no immediate connection between any two assembly-rooms or any two classrooms. The demand is for permanent, plastered partitions, single hinged-doors, and corridors, which both connect and separate.

After the size and proportions of the various departments and classes of the school have been determined, on the basis of a careful study of all the factors involved, and a program has thus been determined, then the planning can proceed intelligently. The plan will be made to fit the program. The departmental and class spaces will be provided, and all will be properly related to one another, care being exercised that there shall be light and ventilation, and easy access from one unit to the others. [*Digest of address delivered at Birmingham convention.*]

YOUNG PEOPLE'S WORSHIP SERVICES FOR NOVEMBER

By Judith Marjorie Trotter

Theme for the Month: Thanksgiving

CALL TO WORSHIP, to be used throughout the month:

Tune Nicaea (Holy, Holy, Holy, Lord God Almighty) played through slowly, with dignity. On the opening chord every officer and teacher rises in place.

At the conclusion, another chord, on which the assembly rises.

LEADER: O come, let us worship and bow down. Let us kneel before the Lord, our Maker. Enter into His gates with thanksgiving and into His courts with praise.

ASSEMBLY (unite in singing):

Let us with a gladsome mind
Praise the Lord, for He is kind,
For His mercies aye endure,
Ever faithful, ever sure.
(7, 7, 7, 7 metre)

Invocation: all remain standing.

Note: The hymns suggested are all found in *Hymnal for American Youth*, by H. Augustine Smith, (Century Company, Publishers.) The Canadian edition of this hymnal is called *Hymnal for Worship*. If used in Canadian schools the services should be transposed so as to bring the service given for third Sunday on the Sunday before Thanksgiving Day.

First Sunday: Thanksgiving for the Fatherhood of God

CALL TO WORSHIP: (as given for the month).

INVOCATION: O thou great Father of us all, we rejoice that at last we know thee. All our soul within us is glad,

because we need no longer cringe before thee as slaves of holy fear, but may come like little children, trustful and happy, to the God of love. Amen.
—*(Rauschenbusch)*.

HYMN: "Dear Lord and Father of Mankind," played through once.

SCRIPTURE: Luke 15: 11-25, read by a young man.

STORY: The story of the childlike trust in God as Father of Captain Larsen of the Northwestern University life-saving station. (See *Manual for Training in Worship*, Hartshorne, Scribner's, New York, page 90.) A similar story of heroism inspired by thankful trust in the Fatherhood of God may be substituted.

SENTENCE PRAYERS: By several young people, giving thanks for the love of God, His sure mercies, His forgiveness, His readiness to help in temptation.

WORSHIP THROUGH OFFERING: Instrumental music. Sentence to be pronounced before the offering: "Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it." After the offering, the singing of the Doxology:

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost.
Amen.

HYMN: "Father in Heaven, Who Lovest All," played through once. All rise to sing, and remain standing for the benediction.

BENEDICTION: We praise thee, O God: We acknowledge thee to be the Lord; All the earth doth worship thee, the Father everlasting. Amen.
(From the *Te Deum*. For tune see *Hymnal*, Worship section, page 13. Or it may be used as a spoken benediction, in unison.)

Second Sunday: Thanksgiving for the Prophets and Pioneers

CALL TO WORSHIP: (as given for the month.)

INVOCATION: Let the words of our mouths and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Amen.

HYMN: "Faith of Our Fathers."

SCRIPTURE: (read by a boy); Hebrews. 11.

THREE STORIES: (taking three minutes each), of great Americans, told by young people:

1. The story of Jacob Riis, found in brief in *Comrades in Service*, by Margaret Burton (the Woman's Press, New York), and in *Christian Standards in Life*, (the Association Press), or in longer form in his own book, *The Making of an American*. Story to be closed with prayer: "O God, we give Thee thanks for all Thy prophets and pioneers. For the alert mind, the generous heart, the daring spirit of such as Jacob Riis we praise Thy name. Amen."
2. The story of Clara Barton, found in *The Life of Clara Barton*, by Epler (Macmillan Company, New York.) If not available, encyclopaedia articles may be consulted. Story to be closed with prayer: "Oh God, we give Thee thanks for all Thy prophets and pioneers. For the alert mind, the generous heart, the daring spirit of such as Clara Barton we praise Thy name. Amen."
3. The story of some noble life known to the members of the school. Not all greatness achieves wide fame. Every community has its heroes. Let the hero chosen be one of peace rather than of war. Story to be closed with prayer as preceding stories.

PRAYER: (led by superintendent.)

"We praise Thee, Almighty God, for Thine elect, the prophets and martyrs of humanity, who gave their thought and prayers and agonies for the truth of God and the freedom of the people. We praise Thee that amid loneliness and the contempt of men, in poverty and imprisonment, when they were condemned by the laws of the mighty and buffeted on the scaffold, Thou didst uphold them by Thy spirit in loyalty to Thy holy cause.

"We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear vision of millions. Amen."
—*Rauschenbusch.*

Followed by sentence prayers by young people, for a similar spirit.

HYMN: "For All The Saints."

WORSHIP THROUGH OFFERING: Instrumental music. Sentence to be pronounced before the offering: "Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it." After the offering, the singing of the Doxology as given for first Sunday.

BENEDICTION: From the *Te Deum*, as given for first Sunday.

Third Sunday: Thanksgiving for the Gifts of the Earth

CALL TO WORSHIP: (as given for the month.)

INVOCATION:

Break thou the bread of life
Dear Lord, to me,
As thou didst break the loaves
Beside the sea. Amen.

SCRIPTURE: Psalm 104:1-24. (read by a boys' class in unison.)

POEM: (read by a girl.)

God must love beauty; for behold the flowers,
The trees, the color of the blue-bird's wing,
The rose of dawn, the rainbow tints of sunset,
The swelling buds of spring.

God must love music, for, if we but listen,
Throughout the realms of nature can be found
In song of bird, in brooks, in hum of insects,
Sweet harmony of sound.

He showers upon the world so much of beauty
That we may, from His gift, a lesson learn,
Not only that we shall with joy accept it,
But give it in return:

Beauty of action, thought and life and spirit.
He who has given us all loveliness
Can but desire the best that lies within us—
And shall we give Him less?
—*Ida Thomas.*

HYMN: "Come, Ye Thankful People, Come."

STORY: The First Thanksgiving Day, told by a girl. (See *Manual for Training in Worship*, by Hartshorne, page 23, or any good account of the day.)

PROCLAMATION OF THE FIRST THANKSGIVING: (read by a boy.) It is ordered that the 11th day of June throughout this jurisdiction shall be sett apart for a day of Thanksgiving to Almighty God for His great and victorious mercyes to our dear native countrye for the comfortable and seasonable supplying us with moderate showers and His mercy in withdrawing His afflicting hand from us.

PROCLAMATION OF THANKSGIVING DAY, 1926: (read from the daily press by a second boy.)

WORSHIP THROUGH OFFERING: Instrumental music. Sentence pronounced before offering: "Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it." After the offering, the singing of hymn: "O Lord of Heaven and Earth and Sea." Stand to sing and remain standing for the benediction.

BENEDICTION: Now unto our God and Father be the glory forever and ever, Amen.

Fourth Sunday: Thanksgiving for Our Share in Building a New World

CALL TO WORSHIP: (as given for the month.) *Invocation* as for second Sunday.

HYMN: "There's a Light Upon the Mountains and the Day is at the Spring."

RESPONSIVE SERVICE: (to be read by a boys' class and a girl's class.)
Boys: Psalm 24, with the exception of verses 3, 8, 10, which are read by the girls.

A Boy:
God, who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim:
Not when the sense is dim,
But now, from the heart of joy,
I would remember Him:
Take the thanks of a boy. *(Beeching)*

A Girl:
Arched feet strong to lift me
Wherever I'd be going!
A back that's as a young tree
When winds of spring are blowing!
O the joy of listening ears!
The boon of seeing eyes!
How can I think God gave me this,
My body, to despise? *(Amory Hare)*

A Boy:
The world stands on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high;
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
(Edna St. V. Millay)

A Girl:
Breathe the world thought, do the world deed,
Think hugely of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have it in a part.
Give thanks and clasp thy heritage,
To be alive in such an age.
(Angela Morgan)

WORSHIP THROUGH OFFERING: Instrumental music. Sentence to be pronounced before the offering: "Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it."

SOLO: "England," by William Blake, music Hubert Parry. (J. Curwen, London, publishers. May be ordered from Womans Press.)

STORY:

Long years ago, when the world was just beginning to be, there was a kingdom which was not finished . . . . . The king was walking in his palace garden. And he was troubled, for everywhere that he looked there were loose ends and rough edges, and shapeless things waiting to be fashioned, and it was so all over his kingdom. There was such a great lot to do that he could not possibly do it all alone—no king, however industrious, could have done it all, and he longed for the help of his subjects. So when the king came on little Peter, busily making living things where none had been before, he was mightily pleased, and he sat down with the little lad on a grassy platform in the midst of the garden.

"So now, little lad," said the king, "what do you play?"

"I'm playing it's creation, your majesty," he answered. "And I'm playing 'help the king'."

"So now," said the king, "I would that all my subjects would play as well as you."

The king thought for a moment, looking out on all the savage angles and wild lines, while little Peter watched a bit of leaf-mould becoming a green plant.

"Summon my hundred heralds!" the king suddenly bade his servants.

"Hundred heralds," said the king, "I would that you go out into my kingdom, and into its highways and even to its loneliest outposts, and take my people my message. Cry to them, until each one hears with his heart as well as his head: **The world is beginning. You must go and help the king.**—*Zona Gale, from The Kings' Trumpeter.*

LEADER: Sing, O sing of a new world waking,
Sing of creation just begun.
Glad is the earth when morn is breaking—
Man is facing the rising sun!
(Angela Morgan)

HYMN: "Lead on, O King Eternal."

BENEDICTION: From the *Te Deum*, as given for first Sunday.

DUTIES AND OBLIGATIONS OF A CHURCH BUILDING COMMITTEE

By A. F. Wickes

IT IS always a puzzling question as to who should be appointed on the committee to formulate a program for the erection of a church building that may stand for a fourth of a century. Shall the committee consist of men only? Influential men? Hardheaded business men? Men of the church board? No, never these and these only. By all means let the whole church be represented.

Realize at the outset that it is not how much money you put into the building that produces great results, rather it is what you think into it that counts positively. Do something more than merely build a building. Be sure you build an interpretation of your Christian ideals.

A short time ago a new country club was organized. An acquaintance was appointed a member of the grounds committee. This is what he did. He subscribed at once for a golf journal, went to the library for books on golf courses. He became intelligent and enthusiastic on the subject of golf courses. He did not attend committee meetings with his watch in his hand, saying, "I must be back to the store in an hour." Instead he stayed till the lights went out and talked about it all the way home. Yet back of all his activity was one great motive. When the golf course was finished and the grounds opened for play, he expected to participate heartily and freely in the game. His objective was participation.

Isn't it a good idea to appoint folks on the building committee who have that very idea, selecting only the men and women who earnestly desire *participation* in worship and service? Include young people who crave participation in young people's activities and are leaders of young folk. They are the ones we build for anyway. Include, of course, the church school superintendent who dreams of a great school. If he doesn't have that kind of dream and talk about it a lot, get another superintendent. Include teachers. The general committee can number from twelve to twenty as there are four sub-committees required: Program, Architect and Plans, Finance, and Publicity.

* * *

THE selection of a good building site is important and is part of the work of the Program Committee. May it be generous in size and prominently located. The church building stands as a silent symbol. It speaks a sermon daily. Its presence exerts a wide influence. Place it so that it may make its strongest appeal. A small lot requiring the building to stand out to the lot line, in the residential section, cutting off view, is an unneighborly act and may create prejudice. Strive to create a favorable impression.

A church building requires a setting of lawn even as a painting requires a frame for best presentation. A lot 100′ x 125′ is very modest and should be the minimum size for even a small building. Remember you cast the die for one-fourth of a century. Be liberal. It is always difficult to purchase adjacent property after the church building is built without paying an exorbitant price. Buy it first. The kind of service you choose to render will largely determine the best location. Choose to render a service in your community that isn't being rendered.

I think all will agree that facilities for worship, religious education and social expression come first. Then, if desirable in every way and conclusively proven by a most careful analysis of community needs and there is still financial ability, plan to care for the physical or athletic activities. I would say that the contemplation of a gymnasium deserves the most careful consideration. Will the activities within it be supervised always? Which will it prove, an exit or an entrance for the church? Such a room may serve for some of the social activities of the church, but it cannot well serve the church school, except perhaps for a large men's class. A fine social room, on the other hand, which, of course, can serve as a banquet room as well, will accommodate a larger number of people on any one occasion than will the gymnasium used for a basketball game. The gymnasium serves a fine purpose, but for the smallest group. It may be the most important group. Let the program committee decide.

* * *

IT IS well to be reminded of some of the reasons why we should build anew. Many adults have said, "Let well enough alone," thinking only of themselves. I have heard W. C. Pearce say that every time he looks upon a little child he feels that through it God is giving the world another chance.

A well known art critic says that the way to establish accurate perception is to occupy one's eye and mind with exclusively the best for five years. After that the second rate will declare itself at once. This holds good for literature, music, companionship, and recreation. The church that provides these coupled with religious training for the first sixteen years of a boy's life, furnishes him with ideals that will not fail him in the intensively willful years which quickly follow.

The Program Committee has a problem in providing the many facilities in a modern building that will help nurture our boys and girls through these first sixteen years so that they may find the abundant life and realize their heart's desire with Christian motives.

* * *

THE sub-committee on plans and architect have an interesting study before them. If we are to give the child the right chance to do his part in rebuilding the world, we will start by inviting him into the most wholesome surroundings. This means that the Plans Committee will invite the church school out of the basement. We all know that the church school in the basement is a debasement of the school. It seems that the church is the only institution which has sentenced little children to worship God and to learn of life in a damp, gloomy, poorly-ventilated, illy-heated basement. I am glad to know that many church congregations now have a conscience on this matter and desire to do better

things for the child, through whom God is giving the world another chance. Put mothers on the building committee and little children will not be put in the least desirable part of the building. If some of our building committeemen could or would see some conditions I see they would not hesitate to do the square thing for the little children and for the youth of the community. It is but a few years from the beginners department to the age of the junior, one of the most interesting of all groups in the school. From there but a step through the intermediate up into the senior and high school group, and from there but a few short years into the flowering period of their lives, the early twenties. Do not forget the importance of the first sixteen years as you plan.

The average church plan shows little or no facilities for this high school group. It had become an accustomed point-of-view that it was hard to hold boys and girls of this teen age and so little has been done to help them hold their chance with life in the church. If there is any group in the school that the Plan Committee should strive to make love to it is this group of important young persons. The modern church building is a complex thing if it is to serve adequately all groups.

* * *

SOME of the committee will be asking,—Do we need an architect? You surely do, but this intelligent committee could not be satisfied with the mediocre efforts of catalogue architects. Nor would they be satisfied to visit new church buildings of low value and order a so-called architect to copy it with a few changes. Such a carefully appointed committee will not expect the preacher to plan the church building and call in a contractor to draw it out and build it. Rather they will urge their minister to keep at his post, giving spiritual inspiration and executive leadership so necessary during such an undertaking. However, many a building project if not kept alive in its infancy by the minister would never reach maturity. There is a place, however, for the minister to reinforce his promotional service by calling in the assistance of the Department of Architecture of his religious body for help in the development of the building plan and best use of the building site.

Ten of the religious bodies represented here today have Departments of Architecture headed by architects of experience who have made some study of church architecture and needs for religious education for present day usage. They have an exhibit at this convention. Please take the time to carefully examine their work. You are sure to get some helpful ideas.

* * *

MOST every building committee has some idea of the service they wish to render their community and they have a general idea as to the plan of the building they think they should build. At this juncture get in touch with your Bureau of Architecture, giving them information as to your general needs and ask them for definite assistance in outlining your plans. Much of this work is done by correspondence, but you should not be satisfied with merely the information that can be brought to you in a letter. When you are planning buildings that will serve coming generations for the next twenty or forty years, you should be satisfied with nothing less than a professional consultation with the Architect-in-charge, or his able assistant.

Each Department has its particular way of dealing with these consultations. It is necessary that a representative of the Department of Architecture sees your site, your community, and helps set up the ideals with your building committee, conferring with them as to the numbers you should care for and discover what the future holds in the way of growth that would affect your building enterprise.

Practically all of these Departments of Architecture are glad to work through a local or nearby architect, if he is capable and sympathetic. Your Department of Architecture will usually prepare a small floor plan sketch containing, in their opinion, the very best facilities for worship and education after they have given careful study to your needs. In all probability it will not look like you thought it would, but nevertheless it will be worthy of your careful study. Please remember that your Department of Architecture is a clearing house of ideas and they have more ideas to sort over than does the local building committee, and they will give you only the best in their judgment. Not one of these Bureaus will help you do the wrong thing. They will not prepare sketches to suit poor notions of the building committee. They will strive to prevent you doing the wrong thing, but they will strive even more to help you do the right thing.

Many times your Bureau of Architecture will be glad to make changes in plans to meet other ideas than their own, provided they do not violate universally recognized laws of good planning and design, because the Bureaus of Architecture have been created for the sole purpose of improving the architectural qualities of our places of worship and for the elimination of past blunders, As one Department has stated, and in which I heartily concur, "We do not provide in any sketches such obsolete fads as sloping floors, square interiors, curved pews, corner pulpits, trap-door baptistries, organ or choir back of the pulpit, auditoriums elevated above a high basement requiring many steps, church school rooms thrown together with auditorium for special occasions, suspended ceilings, domes, or other such architectural abominations."

Build simply, but build well. One religious group claims that almost $1,000,000.00 worth of church property is either burned up or blown down every year, and they claim that this estimate, if anything, is low. A beautiful, small building is much more to be desired than a large, ungainly, awkward box. Mere bigness does not mean anything in the Kingdom of God. Good construction and sincerity do mean a great deal.

* * *

WHAT obstacles do the advisory architects of the various Bureaus of Architecture encounter most frequently and which defeat the high purpose of good architecture?

There are three. *First.* The pastor who wants to reproduce some building he has preached in sometime in the past. Hesitates about new ideas.

Second. The self-sufficient building committee who takes your ideas and gives them over to a draftsman or inexperienced architect for execution. A few months pass and behold the fond child of your brain. Lifeless, indeed, and as meaningless for worship and religious education.

Third. The type architect who counts the planning of a church as another job, not an opportunity. He gives you anything you want, regardless of where it leads. He wants the job out of the office and the fee in his pocket. He wants to sell you blue prints, not service. He will take the Bureau's carefully prepared sketches and distort them to your order, thus defeating the very purpose for which the Bureau was organized.

How can these be overcome? By following the advice of your Bureau of Architecture clear through to dedication, and by employing a high class architect. His fee of six or eight percent will be very little more than one less equipped. He will be worth every dollar of it. He is the man who spends your money. You say to him, "Invest fifty or a hundred thousand in a building for us." If you had fifty or a hundred thousand at stake in a law-

Life is so short that it is not wise to take roundabout ways, nor can we spend much time in waiting.

Thoreau

suit, you wouldn't hire the lawyer whose chief qualification was the least fee. You would hire to win, regardless of fee. When a dear one's life is at stake you employ the best physican, regardless of fee, to save life.

The problem of the church is to win a case with men, women, and youth in favor of God, and to save life. The very best help you can get is the most economical in every way. The way to save money is to spend it wisely with expert assistance.

Many building committees interfere with an architect by trying to boss him, forgetting that the capable architect is the better judge of good proportions, lighting effects, architectural details, acoustics, structural requirements and the proper use of building materials.

Let the committee set up the exact requirements and let the architect get the results in his own way. His way is not your way. Give him your utmost confidence and freedom in interpreting your ideals for worship.

A few years ago I was working on a church plan with a pastor and I suggested a certain plan which did not appeal to him, so he sketched his idea accompanying it with the remark that it might not be good architecture but he thought it a good plan. This is the usual idea of the layman. It is a fallacy. Good architecture is based on nothing else than a good plan. Poor plan—poor architecture. Architecture isn't something nailed on after the building is planned. It is as much the building as your personality is part of you, or rather, is you. At any rate, what you get in results is what goes through the architect's head. If there is not much there, that is all you get. No matter how willing, he cannot give you that which he does not have. Whatever practical ability he has, has been acquired by training, reading, travel, observation of great architecture, and building experience, but he must also have a sense of interpretation. He must be an artist to interpret worship in architecture, even as the painter must be one to interpret nature on canvas. Your architect must build you more than a weather-tight, steam-heated building or you both fail to keep faith with those whom you would lead toward worship.

They tell a story on a Missouri architect who, coming into his office on a Monday morning, said to the partner and draftsman, "I'll wager you can't guess where I was yesterday." They couldn't, so he informed them "At church!" At their exclamations of shocked surprise, he continued in defense, "Well, you know we got that church job last week and I thought I'd better brush up on what a church looks like." Be sure your architect builds an interpretation of your ideals.

* * *

AT BEST the church and church-school building is but an instrument through which the church serves your community. Through it the means are provided for religious education, opportunities for helping others, social intercourse, wholesome fellowship, worship of Almighty God, all around development of Christian citizenship, quickening of the spirit, and expansion of personalities.

The church-school idea is a class or age group for every member of the family. Usually the school is divided into eight groups. Even in the smallest school some such age grouping is desired.

All children should be placed above the lot level. The very youngest should be placed so as to have the fewest, even though easy, stairs to climb. The juniors and intermediates do well on upper floors. Young people and seniors or high school groups are best placed on intermediate floors. The adult assembly can well meet in the social or community room, and in many ways it is best to have this room on the ground floor. A slight excavation for this portion of the building, since it is used for entertainment and general social purposes, is not objectionable. This room should not be placed under the room for worship, but preferably in connection with the educational unit. Every assembly and class room should have outside light and ventilation. All windows ought to be glazed with clear glass. Do not make a prison out of the children's class rooms by using obscure or colored glass. You cannot teach beauty of life with ugliness of color and with the sunshine shut out. Good pictures are as desirable and as necessary in the assembly rooms of the children and young people as are comfortable chairs. Children respond to color. Every room should be given very careful consideration in matters of decoration so that it is livable and inspirational.

* * *

PERHAPS the hardest part of the problem for a plan committee to determine is the worship room. I prefer to call it worship room rather than auditorium. Auditorium means a room to listen in; worship is far more than a listening exercise. It is nearly a lost art with many of our congregations. There must be an emotional appeal. Each has his own definition for worship. My thought would be to exalt the One we would worship by focusing attention on some symbol, ordinance, or sacrament representative of our Lord exalted above all else. In a word, if it is our desire to exalt God and Christ, the type of room is determined at once. If, on the other hand, the building committee is not concerned greatly with worship, but in glorifying the organ maker, the choir, the director, and the local saints dead and gone, it matters little what kind of room you build. If you desire to exalt a single object over and above all else, then the rectangular room with its perspective lines, making it easy to focus attention forward, will be found the most successful, as the centuries have proven. The architectural proportions which should be held, are far better than in any other shape. The wide, square room with a flat ceiling is the least inspirational or productive of emotional appeal for the purpose of worship.

Now, we have set up a great many exacting things for a building committee to measure up to. Can't a building committee build any kind of building it wants to build? Given power to act by the congregation, haven't they every right to do as they please? Well, let us see. In the first place, you are trusted servants of Christ. You do not build this church building for yourselves or for the congregation that you represent only, but for hundreds and thousands who will follow in coming generations. You are carrying grave responsibilities for the unborn and, therefore, you are bound by all moral and spiritual obligations to build that which is most wholesome and most effective in extending the Kingdom on earth.

Let me assure the Finance Committee that it is easier to finance a carefully worked out plan than one hastily selected. It should be one that has been discussed in all circles, so the feeling prevails that it is "our" church building and not the building committee's that is being built.

In other words, tell the congregation everything. Have no secrets. Let everyone have his say; then get everyone's approval.

* * *

SOME Finance Committees say they will not build until they have all the money in hand. That may be ideal, but it is not necessary if you have real faith and a determination to build. Some congregations would wait a long time if they waited for that. Usually a third in cash will be sufficient for a good start. Then with a third covered by short time pledges, you no doubt can borrow a third. More debt than that becomes too heavy an obligation for most groups.

Beware of long-time pledges of three and five years. The shrinkage is more than you will count on. Short-time pledges, though small, and actually paid is a much better plan. Then repeat the solicitation for another series of short-time pledges. Get your project well financed in this way before taking bids. Be able to assure your architect the project is well financed. If he can honestly pass the word out to bidders it will make a difference. Many contractors shy at church buildings. They have been "stung" and are wary. No sane contractor will shy from a job well financed.

I am not an authority on financing, however. Several painless methods are advanced, but it means all will have to dig down deep, sooner or later, be-

fore the debt is lifted. All plans are fulfilled there finally. Much depends upon how the people have been trained in stewardship—a live subject these days.

* * *

NOW it is one thing for a building committee to be convinced of the need of a new building and quite another to get the big idea over to the congregation at large. The Publicity Committee must promote action.

One of the best things in trying to get a building program adopted, is for the pastor to preach several sermons on the subject. Let him make it clear that it is to be erected to the glory of God, and therefore ought to be strictly sincere and honest in construction, and that cheap and imitative materials have no place in the house of worship.

Quoting from Mr. Cram's book, *Church Building*, he reminds us:

"A church is a house of God, a place of His earthly habitation, wrought in the fashion of heavenly things. From the day when God gave to Solomon the plan of the temple, down to the day wherein our own forefathers lavished their scanty wealth and toiled with devout hands to raise the glorious Cathedrals and Abbeys, this thought has lain as the cornerstone of every one of the great and splendid churches that brighten Christendom with the memory of devout and reverent times.

"They were building a house of God, and the treasure and labor lavished so abundantly were consecrated as they might never be on any other structure. All the wonders of art, all the treasures gathered from many lands were lavished here in gratitude and in praise and thanksgiving, and none was too precious to show the deep devotion of faithful men and their solemn knowledge of the majesty of the Presence that should enter and dwell therein.

"No shams, tricks, cheapness, or pretences are admissible or tolerable in a Christian church. Admission of such in the temple of the living God is blasphemy." [*Address delivered at Birmingham Convention.*]

ADULT WORSHIP PROGRAMS

By Claude E. Tilton

First Sunday
Theme: The Foundations of Life

PRELUDE (Instrumental).

INVOCATION.

CALL TO WORSHIP

Supt.: "Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thy outgrown shell by Life's unresting sea."

School: "Everyone therefore that heareth these words of mine and doeth them, shall be likened unto a wise man, who built his house upon the rock, and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon the rock.

Pastor: For other foundation can no man lay than that which is laid, which is Jesus Christ.

HYMN: "How Firm a Foundation"

READING: "The Nameless Saints"

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me.
Felled the ungracious oak;
Dragged from the soil
With torrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side.
And at the end, without memorial, died.
No blaring trumpet sounded out his fame,
He lived,—he died,—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands
Builded by his hardened hands
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes.
There are his monuments, and these alone.
There is no form of bronze and no memorial stone.
And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak too for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And thou this body lie where ocean rolls,
Count me among all Faithful Souls.
—*Edward Everett Hale.*

Supt.: What does the Lord require of thee?

School: My son, forget not thy law; but let thy heart keep my commandments: for length of days, and years of life, and peace will they add to thee. Let not kindness and truth forsake thee; bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.

HYMN: "Father, Lead Me Day by Day"

READING: "Be Strong."

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—*Maltbie Davenport Babcock.*

HYMN: "I Would Be True."

WORSHIP THROUGH OFFERING (Ushers come to front).

Supt.: Bring ye all the tithes into the storehouse.

School:
"We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine, alone,
A trust, O Lord, from Thee."

HYMN: "Where Cross the Crowded Ways of Life."

POSTLUDE (Instrumental).

Second Sunday
Theme: My Father's World

PRELUDE (Instrumental).

CALL TO WORSHIP

Supt.: O Jehovah, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches.

School:
Thou who hast made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere,—
To Thee I turn, to Thee I make my prayer,
God of the open air.
—*Henry Van Dyke.*

PRAYER: Expressing our thanks for the world in which we live.

HYMN: "This is My Father's World"

RESPONSIVE SERVICE:

Supt.: Who made heaven and earth, the sea, and all that in them is?

School: In the beginning God created the heavens and the earth.

Supt.: Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains?

School: The heavens declare the glory of God; and the firmament showeth his handiwork.

Supt.: Praise God in his sanctuary, Praise him in the firmament of his power.

School: Great is Jehovah and greatly to be praised. Of thy wondrous works will I meditate; I will declare thy greatness. I will extol thee, my God, O King, and I will bless thy name forever and ever.

HYMN: "The Heavens Declare Thy Glory"

NATURE DESCRIPTION OF HYMNS (The leader may read these lines, requesting the assembly to name the hymns from which these descriptions are taken.)

I love thy rocks and rills,
Thy woods and templed hills.

Purple mountain majesties
Above the fruited plain.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring.

Wait and worship while the night
Sets her evening lamps alight
Through all the sky.

O'er earth's green fields
And ocean's wave beat shore.

Where Afric's sunny fountains
Roll down their golden sand.

While the nearer waters roll,
While the tempest still is high.

Shadows of the evening
Steal across the sky.

Above thy deep and dreamless sleep
The silent stars go by.
—*Hymnal for American Youth.*

HYMN: "The King of Love My Shepherd Is"

WORSHIP THROUGH OFFERING (Ushers come to the front)

Hymn: (Sung softly by school, with bowed heads)

Saviour! thy dying love
Thou gavest me,
Nor should I aught withhold
Dear Lord from thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

HYMN: "O Lord, Thy Benediction Give"

POSTLUDE (Instrumental) "This is My Father's World"

Third Sunday
Theme: Christian Neighborliness

PRELUDE: (Instrumental) "The Lord is in His Holy Temple"

CALL TO WORSHIP

Supt.: God be merciful unto us and bless us, and cause thy face to shine upon us;

School: That thy way may be known upon the earth, thy salvation among all nations.

HYMN: "O Master, Let Me Walk With Thee"

SCRIPTURE: Mark 12: 28-31. The question of the scribe

READING:

Jesus, thou divine Companion,
By thy lowly human birth
Thou hast come to join the workers,
Burden bearers of the earth.
Thou the Carpenter of Nazareth,
Toiling for thy daily food,
By thy patience and thy courage,
Thou hast taught us toil is good.

They who tread the path of labor
Follow where thy feet have trod;
They who work without complaining
Do the holy will of God.
Thou the peace that passeth knowledge,
Dwellest in the daily strife;
Thou, the bread of heaven, art broken
In the sacrament of life.

Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness,
Done to man is done to thee.
Jesus, thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.
—*Henry Van Dyke.*

HYMN: "Love Thyself Last"

SCRIPTURE: Luke 10:25-37, the story of the Good Samaritan.

READING: "As I Go on My Way"

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening sun.
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place—
Say "Here a blessed influence came" or "Here is evil's trace"?

Does love in every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?

My life shall touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it passes by the way.
—*Strickland Gillilan.*

PRAYER: O God of love, who hast given a new commandment through thine only begotten Son, that we should love one another, even as thou didst love us, the unworthy and the wandering, and gavest thy beloved Son for our life and salvation; we pray thee, Lord, give to us, thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren; for the sake of Jesus Christ, thy Son, our Lord and only Saviour, Amen.
—*St. Cyril's Liturgy, A. D. 315.*

HYMN: "O Jesus, I Have Promised"

WORSHIP THROUGH OFFERING (Ushers come to the front)

Supt.: What did Jesus say about giving?

School: Give, and it shall be given unto you, good measure, pressed down, shaken together, running over.

Hymn: (sung softly by all, with bowed heads)

Master, no offering costly and sweet
May we, like Magdalene, lay at thy feet;
Yet may love's incense rise, sweeter than sacrifice
Dear Lord, to thee,
Dear Lord, to thee.

POSTLUDE (Instrumental) "O Master, Let Me Walk With Thee"

Fourth Sunday
Theme: The Field is the World

PRELUDE: (Instrumental) "We've a Story to Tell to the Nations"

CALL TO WORSHIP

Supt.: Oh thou that tellest good tidings to Zion,
Lift up thy voice with strength.

School: Lift it up, be not afraid;
Say unto the cities of Judah,
Behold your God.

PRAYER: Moment of silent prayer, closed with "Lord's Prayer" repeated in unison.

HYMN: "We've a Story to Tell to the Nations"

RESPONSIVE SERVICE

Supt.: What is the gospel message for the whole world?

School: For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life.

Supt.: What is the "Great Commission" of our Lord?

School: Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.

Supt.: Why should our church send out missionaries?

School: Whosoever shall call upon the name of the Lord shall be saved.
How then shall they call on him in whom they have not believed?
And how shall they believe in him whom they have not heard?
And how shall they hear without a preacher?
And how shall they preach, except they be sent?

Supt.: What is Jesus' plan for securing Christian workers?

School: Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

HYMN: "Hark! the Voice of Jesus Calling"

Pastor: Whom shall we send? Who will go for us?

School: Here am I, Lord, send me.

HYMN: "O Master! When Thou Callest"

PRAYER: for ministers, missionaries, and all other Christian workers.

WORSHIP THROUGH OFFERING (Ushers come to the front)

Supt.: Some of us should *go;* all of us should *give.* Our gifts measure our interest in the great world field. Jesus said, "With what measure ye mete, it shall be measured to you again."

School:
Of thine own we offer, of thy gifts we give.
Unto thee, O Father, in whose life we live.

HYMN: "In Christ There is No East or West"

PRELUDE: (Instrumental)

INTERNATIONAL FATHER AND SON WEEK NOVEMBER 7-14

ther and Son in Fellowship and Service

THE World Needs the Team."—A changing world has brought new ditions—especially in the relation- p between fathers and sons. Fath- are troubled about sons. Sons are ubled about life situations. These periences draw father and son closer ether or drive them farther apart. More and more fathers are seeing world as sons have to face it—blem-filled, youth-challenging. The rld needs their combined attention, ited thought, active cooperation. The wheel of progress advances with lowship in a common cause—the re difficult the cause, the closer the ationship. Father and son serving ether may, and will, make a better rld!

This year the father and son em- asis, by whatever local observance, a call to such fellowship in service. rely, the world needs *this* team!

If this objective be sought and met a through-the-year serious effort, great purposes of the father and movement in other years will be- ne the by-products. Let father and together find the need, near by or re remote, but the one to which h respond with enthusiasm. Let m team-up to meet it.

Then to both father and son will ne mutual appreciation, under- nding and respect; more interesting l happier home experiences; joint paration for life tasks; larger ex- ssion in and through the church its work; greater confidence in d.

The Father and Son Movement

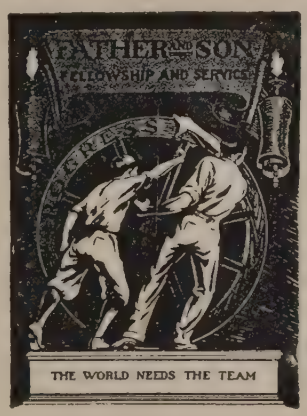
OR twenty years fathers and sons across the country, and the world und, have been brought together annual observances of various types ough the inspiration and leader- of the church and its agencies, luding the Young Men's Christian ociations. Small towns and large es everywhere bear testimony to developing confidence and enlarg- fellowship resulting from father son banquets, social occasions, and gious meetings.

Thousands of churches have found uickened interest and a glowing owship between their men and boys ause they have put into their regu- program an observance of the ner and son idea.

Or a little town of four hundred ulation in the west brings together the fathers and sons and is the ter because of the year of joint vice that follows.

Again a growing city in the east unites the leaders of all faiths in a general committee of Protestants, Catholics, and Jews. Each local agency related to boy life is inspired by this city-wide committee and forthwith 211 different churches conduct 484 father and son gatherings with a total attendance of 185,343.

A majority of the boys in a private school, a large number of boys on the training ship, many younger men in college, all away from home, catch the spirit of the observance. They write special letters to "Dad" or together they plan a visit with encouraging and lasting results.



Boys in China, India, Japan, Argentine, Czecho-Slovakia, Greece, and other countries, and their fathers, too, "get together" and the world begins to look and is different.

That which has happened so helpfully in other groups can take place this year in the church or the community of the one who reads these words.

During Father and Son Week

SOME places will plan for but one special gathering. Others may provide for daily programs. Usually they will include at least the following.

1. Father and Son Social or Conference for Organized Class or Group.
2. Father and Son Banquet.
3. Father and Son Program of Worship.

Some may wish to observe special days with particular emphasis upon such matters as: Home, Citizenship, School, Life Work, or Outings.

Suggestions are here given to help boys and men who, as leaders of small or large groups, desire to plan for a minimum local observance with the father and son emphasis.

Reference to other methods and materials, song sheets, posters, and the like, will be necessarily brief.

Those desiring further suggestions should write to the state or national leaders of the agency to which they are related.

The Plans For This Year

THE International Council of Religious Education and the National Council of the Young Men's Christian Associations are cooperating this year with a view to a common motive and suggestive plans for local church observances. These two agencies also join in suggesting that the special *Father and Son Week* be observed November 7 to 14, 1926. However, it is clearly understood that some local churches and associations, with other agencies, will prefer to conduct their activities at another time of the year. Both groups urge that the *Father and Son Week*, whenever observed, be so planned as to become the beginning of a year of continued fellowship and service on the part of fathers and sons.

The Father and Son Social or Conference for Organized Class or Group

OLDER boys who are members of small groups or classes will prefer and profit by a joint conference with their fathers. This will call for careful preliminary planning in order to select topics and arrange for discussion leadership that will help to locate the great needs to which they can later give their united service. Plenty of wholesome fun should be provided. However, most older boys will be more interested to "talk it over" and plan together.

This occasion, usually meeting at night at the church, or in a home, may include some such program as the following under the leadership of a man or older boy who has the ability to draw out the members of the conference rather than to speak, himself, upon the questions being considered:

A. To get acquainted.
   1. What is the daily work in which you are now engaged?
   2. What do you enjoy most about it? Secure a brief statement from a few fathers and sons, then discuss for a ten-minute period the question:
   3. Why?

B. To find a common need:
   4. What are the greatest needs of the world that we might help meet this year or next?
      (a) in our town; home, school, church, community life;

(b) in our state; moral, political, educational, spiritual.
(c) in this country; moral, political, educational, spiritual.
(d) in the world; moral, political, educational, spiritual.
Simply secure a list of these. Be sure they are very definite. Then decide to which one special consideration is to be given tonight.

C. To decide what to do about it:
5. What are some of the things we could do to learn how to meet this particular need?
(Just make a list, then raise the question):
6. Who is best equipped to undertake this? Why?
7. Who will go ahead with it?
8. What shall we do about the other needs we found?
Decide when to meet again to consider these, or each father and son take the responsibility to follow through on one or more of the needs.

Younger boys who are enrolled in Sunday-school classes or similar groups will be interested to become hosts to their fathers at a social meeting of the small group or when all the younger boys' groups of the same church or organization come together with their fathers. This occasion usually meets in the home of one of the group, in one of the rooms of the church or out-of-doors in the woods or on a hike.

Fathers are expected to provide songs, stunts, tableaus, or stories suggestive of their boyhood. The boys may plan to show the fathers what they are doing in the regular midweek or church activities of the special group.

Games in which all the fathers and sons can engage are usually a helpful feature. *Games for the Playground, Home, School and Gymnasium*, by Bancroft, or *School, Church and Home Games*, by G. O. Draper, contain many helpful suggestions.

The spirit of this year's Father and Son Week will be strengthened if the games are those of other races or nations. A local person who has visited other lands can help in these.

A song or prayer, thoughtful for particularly needy boys or groups, will be helpful close to this occasion.

Father and Son Banquet

A SPECIAL committee of boys and their fathers should arrange in advance for the following matters:

The time: Friday is usually the best evening; six o'clock, the hour.

The place: Usually the church, but frequently the school, or lodge room.

The decorations: Flags of other nations, if possible, should prevail to help in this year's emphasis. However, our own flags, bunting or flowers can be used. Place cards with the father and son emblem are helpful additions. The challenge of this year on the front page should be displayed conspicuously.

The meal: A committee of mothers and daughters may be enlisted to prepare and serve this banquet.

The invitations: This usually requires personal calls on all fathers and sons connected with the church or organization, announcements in church bulletins or from the pulpits, newspaper publicity, and perhaps a poster or two made by the boys. No boy should be omitted. Fathers without boys should be provided with boys who have no fathers.

The tickets: The price for the meal should be kept low. One ticket for both father and son is preferable. These should be sold in advance in order to prepare accordingly.

The seating: Fathers and sons or their substitute should be seated side by side. Place cards help.

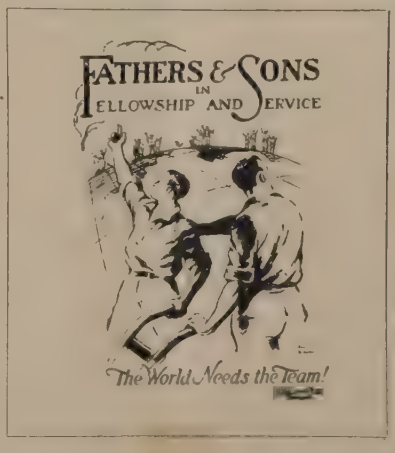
The singing: Provide an enthusiastic song leader and someone who can play all the tunes, better if he can play without music and knows the popular songs. Have an ample supply of Father and Son Song Sheets. Include especially the song with this year's challenge, "Always."

The special music: An orchestra or a solo by a boy helps, if he is good. Stunts or tricks enliven some programs.

The toastmaster: Secure a man or older boy who does it well. This is not a position of honor. Secure someone who neither praises nor talks too much. Likewise he should dare to call "time" by pulling the coattail of a too-long speaker. He should guide the program with genuine wholehearted good will and in order to accomplish the desired purpose.

The speaker: Choose those boys and men who will pay the price of preparation, be of good cheer and speak briefly. "The" speaker of the evening is not necessarily the "biggest" man in town at a Father and Son banquet.

The photograph: It is a good thing



to have, but plan it in advance even though it has to be taken at the close.

The banquet program: This should be arranged in advance and all participants notified as to what is expected. It may include some such matter as:

THE THEME: "FELLOWSHIP AND SERVICE"

1. Some songs—fellowship makers.
2. Blessing or Grace.
3. The Banquet, with instrumental music, or orchestra.
4. "Father and Son" song for this year—"Always."
5. "The World's Biggest Needs as I See Them."
(Three-minute statements by two older boys and two fathers.)
6. "How I've Worked with Father on a Real Big Task."
(By one younger boy and one older boy—3 minutes each.)
7. "How I've Worked with Son on a Real Task."
(By two fathers—3 minutes each.)
8. "The World Needs this Team."
(Talk by a special speaker who will picture the world's needs and give a call to Fellowship in Service—15 or 20 minutes.)
9. Silent moment, all standing.
10. Brief Prayer and Benediction.
11. Fathers and sons go home together.

Father and Son Program of Worship

ONE OF the Sunday services during Father and Son Week is usually given over to a special program of worship for fathers and sons, who attend church together, sit together and participate in the exercises.

The following is an outline of the suggested program for this year. The complete four-page printed program with responsive exercises on "Fellowship" and "Service," words in full for each hymn and the prayer for all can be secured in quantities at $1.00 per 100 from the state or national headquarters of the related agency.

The plans for the service should be arranged by a special committee of fathers and sons who, with the pastor will make all arrangements for publicity, music, ushering, presiding officer and speaker. Special seats may be reserved for fathers and sons. Mothers and daughters should be encouraged to attend and sit together.

INSTRUMENTAL MUSIC

PERFECT SILENCE. All standing.

CALL TO WORSHIP by leader:

To the fellowship of fathers and sons and to the service that they, and all who love devotedly, can render in our world, we dedicate this hour of worship. Let us pray.

PRAYER BY ALL

HYMN: "Rise up, O men of God!" (Tune—Festal Song)

RESPONSIVE EXERCISE: "Fellowship" with use of the Hymn "O Happy Home."

DEDICATION RESPONSE: "Service."

ER: By the Minister.
ICAL SELECTION: (In harmony th theme, and as desired.)
IN: "Pass on the Torch." (Tune—altham.)
IAL SERMON, OR ADDRESS
IN: "Though Fatherland be Vast d Fair." (Tune—To All Saints.)
EDICTION—
ader: And now, may the love of those who serve, the faith of those who struggle, the courage of those who fail, the hope of those who build Thy Kingdom, and the presence of the abiding Christ fuse us all in fellowship and gird us all for Thy Service, as Thy sons and daughters, O Father of us all.
ll: Amen. So let it be in my life. Amen.
NT PRAYER
MISSAL

The Use of the Bible

AMILY life, fatherhood, sonship, radiate from the pages of the e. As today, not all the experi- recorded was worthy of imitation. this year there may come enrich- t in family relations by the use of following suggested daily readings Father and Son Week in the fam- circle or in private devotions. And chance, the habit re-established may tinue the year around.

LE READINGS FOR FATHERS AND SONS
NDAY: The World—*Micah* 4:1-4.
NDAY: The Community—*Rev.* 21: -5.
ESDAY: The Home—*Luke* 2:41-52.
DNESDAY: The Church—*I Sam.* :24-28.
URSDAY: The World's Work—*Matt.* : 1-11.
DAY: The Bond of Fellowship—*uke* 15:21-24.
URDAY: The Joy of Life—*Isa.* 35: -10.
NDAY: The Link Between Father nd Son—*Mal.* 2:10; 3:16, 17.

he Place of Prayer. The importance of the task ahead for fathers and sons, the difficulties in the way, both call for more than human guidance and power. Father and Son Week, for those places that use the November 14 to 20 period, synchronizes with the World's Week of Prayer for Young Men. Armistice Day, November 11th, should also be taken into consideration. Both of these constitute a call to reverence and prayer.

here comes a time in the life of the boy when he begins to look to his father for leadership and religious life as well as other phases of his experiences. How many homes there are where father has failed to keep himself in tune with the Father above and finds himself unprepared to lead his son "in the path he should go." Fathers are anxious that "son go to Sunday school," that "he belong to church," that "he always says his prayers." His personal relationship to the Christian life too frequently does not persuade by the power of example. This may become a week of decision and resulting power, for both father and son.

What May Be Done About It. (1) Suggest to local ministers "Prayer" as topic for mid-week meetings, having fathers and sons lead or conduct such meetings. (2) Encourage the "Morning Watch" and family devotions among fathers and sons by the use of posters, personal letters and special folders, giving suggested prayer topics. (3) Print in the local papers each day a brief editorial on father and son and the Week of Prayer as a force for World Brotherhood. (4) Arrange special meetings for fathers and sons at which time "Prayer, The World's Greatest Power," is presented. (5) Hold special brief meetings of the older boys' groups such as organized Sunday-school classes, Hi-Y Club, Comrade Clubs or Employed Boys' Brotherhood, with their fathers, for observance of World's Week of Prayer. (6) During the November Father and Son Week call special attention to World's Week of Prayer for young men and boys. (7) Secure and distribute special folders on "Week of Prayer" from Religious Work Department of the National Council of the Young Men's Christian Associations, 347 Madison Avenue, New York, or from the state or national headquarters of the agency with which connected.

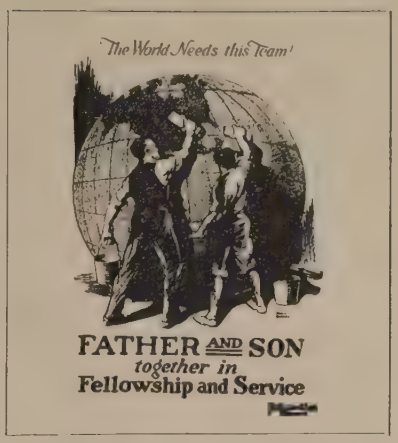
Making Father and Son Week Effective

1. It starts usually because one person is interested. Let him seek others to plan with him.
2. Develop a Father and Son Committee, representative of the various classes or groups that include boys over twelve years of age. Include men and older boys who will give thought, time and effort. Decide early what to do, then proceed to do it.
3. Create sub-committees as needed in order to accomplish all the tasks which seem necessary under your conditions. Some of the details suggested above will require such leadership.
4. If the observance is city-wide, or county-wide, relate your committee to the general Father and Son Committee to profit by its suggestions and help. If no such committee exists, help to develop one. See that your work is related to existing community organizations such as councils of religious education, inter-Sunday-school young peoples' councils, Young Men's Christian Associations, etc.
5. Correspond with the state leaders of your church, Sunday-school, or the Young Men's Christian Association for additional help.
6. Plan in advance to make the Father and Son Week continue in the lives of boys and men by

Careful Conservation Plans. The success of the father and son observance will depend more upon what is done to follow up and conserve its results than upon anything else. While, of course, it will be true that many sentiments will be aroused in the hearts of fathers and sons that will find expression in ways that no one can see or measure, there are certain tangible directions in which results can be checked up and assured.

The observance will be most effective if it focuses attention and effort not upon an annual event, but upon an all-the-year program. For one thing, all the men not connected with the church and Sunday school whose interest has been secured through any of the activities, should be followed up and canvassed with a view to active participation in the work of the church.

Again, provision could be made for more frequent visits for fathers to the class meetings of their sons and for joint social affairs. In some cases, the desire of the boys of the church to have either facilities or program or both provided for their mid-week activities, has been set before the men of the church during the week and their efforts and cooperation enlisted in getting work under way. Sometimes a Fathers' Forum or study group meets for a month or more to deal with boy problems and boy leadership. An effort could be made to use the father and son activities to recruit teachers of boys.



AMERICAN VILLAGERS. By C. Luther Fry. 201 pp. Price $2.50. George H. Doran Company, New York.

Another book from the Institute of Social and Religious Research and a "mighty" worth while one. It is a real compendium of concrete facts, most interesting to all students of rural church and Sunday-school work. The author lifts the American village to its place of importance in the country life of the nation.

A PROGRAM OF WORSHIP FOR USE ON FATHER AND SON SUNDAY IN CONNECTION WITH FATHER AND SON WEEK

Theme: "Fathers and Sons in Fellowship and Service

(For those items marked with a star (*) the congregation will stand.)

INSTRUMENTAL MUSIC.

PERFECT SILENCE. All standing.

*CALL TO WORSHIP

Leader: To the fellowship of fathers and sons and to the service that they, and all who love devotedly, can render in our world we dedicate this hour of worship. Let us pray.

*PRAYER: (by all)

Our Heavenly Father,
Thine is the beauty of this fair and friendly day.
May all that is beautiful remind us of Thee,
The Infinite Beauty.
May all that is good remind us of Thee,
The Perfect Goodness.
May all that is true lead us to Thee,
The source of all Truth.
Breathe thy loving Spirit on us all,
And make thy morning shine within our hearts as in the skies above.
Help us to make more beautiful Thy day.
Amen.

—*Gannett.*

*HYMN: (Tune—Festal Song)

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of Kings.

Rise up, O men of God!
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait.
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

FELLOWSHIP:

Leader: Let us celebrate, in thought and in song, the fellowship that is possible between fathers and their sons in the home and in the wider world.

Leader: Happy is the man that findeth wisdom, and the man that geteth understanding.

Congregation: Let them not depart from thine eyes; For the merchandise of them is better than the merchandise of silver, and the gain thereof than fine gold.

Leader: So in the fellowship of our search for wisdom we will sing.

HYMN: (Tune—Vesalius) First stanza.

O happy home, where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

Leader: How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings, that publisheth salvation.

Congregation: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth.

Leader: Thus, in the fellowship of service, we will sing.

HYMN:

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee!

Leader: Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

Congregation: Send out Thy light and Thy truth, let them lead me; And let them bring me to Thy holy hill.

Leader: Also, in the fellowship of the Great Companion, we will sing.

HYMN:

O happy home, where thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to thee—

Leader: They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

Congregation: Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Leader: Therefore, in the fellowship of faith in God we will sing.

HYMN:

Until at last, when earth's day's work is ended
All meet thee in the blessed home above,
From whence thou camest, where thou hast ascended,
Thy everlasting home of peace and love!

Leader: Let us all pray.

Prayer: (by the minister)

SERVICE

**Leader:* We will also celebrate the service to which fathers and their sons are called in the vast and needy world. We have not been sent into a finished world to enjoy it, but into an unfinished world to complete it.

Congregation: For its completion Lord, use me.

Leader: You are sent into the world not for a *career*, but on a *mission*.

Congregation: Out on my mission Lord, thrust me.

Leader: A man is worth only as much as he is worth to his fellowmen.

Congregation: For all that I can be worth to others, Lord, make me.

Leader: The world does not owe you a living, but you owe the world a life.

Congregation: That which I owe help me, Lord, to pay.

Leader: Go ye into all the world and preach the gospel to every creature.

Congregation: Here am I, Lord send me.

*HYMN:

We praise Thee, God, for harvests earned
The fruit of labor garnered in,
But praise Thee more for soil unturned
From which the yield is yet to win.
We praise Thee for the harbor's lee,
And moorings safe in waters still;
But more for leagues of open sea,
Where favoring gales our canvas fill.
We praise Thee for the journey's end,
The inn, all warmth and light and cheer;
But more for lengthening roads that wend
Thro' dust and heat to hilltops clear.
We praise Thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we to battle go.
We praise Thee for life's gathered grains
And blessing in our cup that brim:
But more for pledge of what remains
Past the horizon's utmost rim. Amen.

—*John Coleman Adams*

PRAYER: (by minister)

MUSICAL NUMBER: (In harmony with theme and as desired)

*HYMN: (Tune—Waltham).

Pass on the torch, pass on the flame;
Remember whence the glory came.
And eyes are on you as you run,
Beyond the shining of the sun.
Lord Christ, we take the torch from thee.
We must be true, we will be free;
And clean of heart and strong of soul,
To bear the glory to its goal.
Lord of our life, to Thee we kneel;
Maker of men, our purpose seal.
Sing glory, glory to Thy Name—
Pass on the torch, pass on the flame. Amen.

—*Allen Eastman Cross*

LESSON PERIOD, SERMON, OR ADDRESS

*HYMN: (Tune—To All Saints)

Though Fatherland be vast and fair,
Though heaven be e'er so near,
Yet there's a land, a land, a land,
That is to God more dear.
There is no gulf, "there is no sea,"
And shore is touching shore,
And mountains bow and borders blend
And hatreds are no more.
So, while we face the common sun
Upon this ancient star,
And dawn and dusk swing over us
We'll hail our dreams afar,
We'll greet the glory of a Land
Where love shall never tire,
We'll light a flame, a flame, a flame,
To set the world on fire.

Land of Lands, dear Brotherland,
The country of our dream,
e home of fealty and faith,
How marvelous you seem.
ur rivers flow in shining peace,
Your trees have healing worth,
ur stones are gentleness and grace,
Your mercy fills the Earth.
Christ of Freedom and of Faith,
O Flame of Pentecost,
ou hast a Name o'er every name
To lead the marching host;
ll wrong be bound, and Peace be crowned,
And love be on the Throne,
ou hast a Name, a Name, a Name,
To make the stars Thine own. Amen.
—*Allen Eastman Cross.*

EADER: (Benediction)
And now, may the love of those who serve, the faith of those who struggle, the courage of those who fail, the hope of those who build Thy Kingdom, and the presence of the abiding Christ fuse us all in fellowship and gird us all for Thy Service, as Thy sons and daughters, O Father of us all.

LL: Amen, So let it be, in my life. Amen.
ILENT PRAYER
STRUMENTAL MUSIC
ISMISSAL

ORDER SUPPLIES NOW

HANDBOOKS. Tells how to plan and conduct a local Father and Son Observance. Helpful for leaders of small groups of boys. 8 pages 6 x 9 inches with motif on title pages. Price $2.25 per 50 copies; 60c per 12; 6c per copy.

SONG SHEETS: 17 Songs appropriate to the occasion, some specially written for this year's challenge. Price $1.00 per 100 copies or 60c for 50.

PROGRAM OF WORSHIP: A complete printed program with responsive exercises on "Fellowship and Service," words in full for each hymn and the special prayer for use by all. Four pages (6x9). Price $1.00 per hundred.

POSTERS: Printed on light weight cover stock, black on white. Sold in sets of three. Price 25c for set.

PLACE CARDS: A small souvenir card for banquet with the above emblem, a place for name and creased to stand on table. Price 50c for 50.

MATS FOR NEWSPAPER ADVERTISEMENTS: The three sample sketches illustrated herewith are available as mats for use by local newspapers for advertising purposes.

Special articles have been prepared to accompany the mats either as news items or with advertisements. Price, set of 3 Mats and Articles, $1.50.

It is suggested that local organizations or individuals pay for special newspaper advertisements. Arrangements should be made early from the copy supplied on application.

All quantity prices postage extra. Cash with order. Order from state or denominational office or from International Council of Religious Education, 5 S. Wabash Ave., Chicago, or the National Council of the Y. M. C. A., 347 Madison Ave., New York.

INSTALLATION SERVICE FOR OFFICERS AND TEACHERS

By Mills M. Anderson

ET the Secretary read the names of all officers and teachers—first the ıperintendents and all other officers, ıen the teachers by departments.

ESPONSIVE READING*

All: The Word of the Lord endureth forever.

Leader: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Group: Is not my Word like a fire, saith the Lord? and like a hammer that breaketh the rock in pieces?

Leader: The Word of God is quick, and powerful, and sharper than any two edged sword. It is a discerner of the thoughts and intents of the heart.

Group: Blessed are they that keep His testimonies, that seek Him with the whole heart.

Leader: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Group: Thy Word have I hid in my heart, that I might not sin against Thee.

Leader: Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Group: I will delight myself in Thy statutes; I will not forget Thy Word.

PRAYER (*All*): Heavenly Father, without whose help labor is useless, without whose light search is vain, invigorate our studies and direct our inquiries, that by due diligence and right discernment, we may establish ourselves and others in Thy holy faith. Let us not linger in ignorance, but enlighten and support us, for the sake of Jesus Christ, our Lord. Let the words of our mouths, and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer.

CHARGE TO THE GENERAL SUPERINTENDENT: To you is given the sacred responsibility of guiding and inspiring these officers and these teachers in their training of precious human souls in the ways of the Kingdom of our God.

CHARGE TO THE OTHER SUPERINTENDENTS AND ALL OTHER OFFICERS: To you is delegated the holy task of laboring in particular fields; some of you have certain age groups to lead in the paths of our Lord, and some of you have special obligations relating to the whole school; every such labor is important; not one office can be neglected without the serious impairment of the efficiency of the whole.

CHARGE TO THE TEACHERS OF THE JUNIORS, PRIMARIES, BEGINNERS, AND CRADLE ROLL: Upon you is placed the care and religious training of little children who are just coming to understand the meaning of the heavenly Father, and to realize that their will can be made one with His will. It is an exceedingly significant age, and a whole life time hinges on the bend of the twig which is now being given to you.

CHARGE TO THE TEACHERS OF THE INTERMEDIATES: You have committed to your care the boys and girls of the age when Jesus first was coming into a realization of the place that He had in His Father's business, and how He must be about it. Dawn is beginning to break with your charges, and you should well prepare them to be able to do a full day's work in the vineyard of our Lord.

CHARGE TO THE TEACHERS OF THE SENIORS AND YOUNG PEOPLE: Manhood and womanhood are slowly coming upon those given into your keeping. It is the day of decisions for life,—life vocations, life companions, life ideals, life levels. It is the day when each member of your class will answer the question whether the Lord shall have His way, or be denied it, in their lives. Many of the answers are determined by your consecration and help.

CHARGE TO THE TEACHERS OF THE ADULTS: Maturity is coming to you to be led in things of God. Habits are fairly well settled, and some mountains have already been climbed. It is your duty to lead these to sublimer heights of visions and to broad valleys of service.

TO ALL: Will each of you faithfully study to show yourselves approved unto God, workmen that need not to be ashamed of your efforts and sincere endeavors, the Lord being your helper?

ALL: We will conscientiously so pray

*Arranged from Hymnal of American Youth.

and labor, Christ being our Strength and our Wisdom.

LEADER (*To the congregation*): These have taken the holy oath of their offices. But their task is also yours. We share it together. As many as will here and now dedicate or rededicate themselves to the holy undertakings of the religious training of human souls, and the wholehearted supporting of these who here specifically assume definite tasks, please bow in prayer, and pray the prayer of consecration with them:

HYMN: "Take My Life And Let It Be."

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

An Active State Sunday School Association In Brazil

SINCE the first of June the Rev. H. S. Harris, Secretary in Brazil for the World's Sunday School Association, has been in this country on furlough, having completed six years of service in this promising field, where the Sunday-school enrollment has grown during the past ten years from 30,000 to about 90,000. Just before leaving Brazil in May, Mr. Harris visited the southernmost state of the country, Rio Grande do Sul, and attended the fifth convention of the Sunday schools of that state. Rio Grande do Sul is one of the most progressive and liberal of the states of the Union, with a large population of German colonists, 450,000 of them born in Germany. About half of these are Protestants, of the German Evangelical Church, but nearly all their services and instruction are in the German language. They do not as yet come into cooperative movements in which the Portuguese language is used, although certain of their groups will soon find it necessary to begin services and instruction in Portuguese in order to hold the children who are getting away from the tongue of their fathers.

The State Sunday-school Union holds its convention every two years and at the last convention, held in April, there were gathered in the city of Santa Maris about fifty delegates coming from outside the city. The Union has been active during the past two years in promoting local institutes in various centers throughout the state. This past year eight institutes were held with splendid results, many people testifying at the convention to the great help they had received from the institutes. Four daily vacation Bible schools were also held in this field during the year and the State Union is planning to actively promote this important work in the future. Aside from the German Evangelical, the principal Protestant bodies at work in this state are the Protestant Episcopal and the Methodist Episcopal. Both cooperate most heartily in promoting the work of the Union.

Record Attendance at Negroes Convention, P. I.

ALTHOUGH Rev. A. L. Ryan, D. D., is on furlough, the work of the Philippine Islands Sunday School Union is going steadily forward. Proculo Rodriguez, the Acting General Secretary, in reporting a trip among the southern islands, states that at the Negroes Oriental Sunday School Convention the largest attendance for both officials and visitors was recorded. The classes and conferences continued through five days, partaking of the nature of an institute. There were four hundred present. The convention, by resolution, called for the production of a pamphlet in dialect on "The Parents and the Children," and the provincial association will help subsidize this enterprise.

Remarkable Bible School Growth in Southern Sudan

THE Sunday schools in the villages of the Shulla tribe in the southern Sudan, near the juncture of the White Nile and Sobat rivers, are still growing apace. A wonderful blessing from God which has been sought in prayer and faith for twenty years past has now come in richest measure. You can scarcely imagine the depth of happiness and satisfaction that the missionaries are experiencing. Mrs. David S. Oyler is the Sunday-school leader. Her husband and one of the younger missionaries are also working intensely hard, for the awakening has spread from village to village and the total attendance which was reported two months ago at 1,900 has now risen to 4,667. These pupils are in twenty-two Bible schools.

Very rightly the missionaries have decided to use the term "Bible schools," for with the small number of trained teachers available, (the Sunday-school movement having developed almost entirely within twelve months) it has been impossible to provide all the classes with teachers on a single Sunday, so certain classes have been held as early as Thursday, others on Friday, Saturday, Sunday, and Monday, the same Sunday-school teachers teaching consecutively on five days and multiplying their influence fivefold. The name "Bible schools" truly describes them all. It is remarkable that the Sunday-school idea has taken such deep root in the midst of a tribe which is still almost entirely in the shadow of animism and the strange, weird superstitions of fetish worship.

A circle meeting for girls and young women at work in the industries and agriculture at the mission station at Doleib Hill has been started. Many other girls have joined. Sixty-two were present at the last meeting.

Special Sunday School Methods in France

DISTRICT training classes for teachers is one of the features now being promoted by the French Sunday School Union. A Pastor's Day follows in which the Sunday-school problems are considered from the ministerial viewpoint. Pastor Jean Laroche, General Secretary of the Union in France, is giving much of his time to these conferences and to the general educational work. Pastor Laroche is helped by a recently called Assistant Secretary, Mr. L. Ottmann, who has had experience as a missionary artizan in Congoland, Y. M. C. A. worker and secretary and teacher in Alsace and France.

At the teacher training class in St. Jean du Gard, an educational exhibit was set up and much interest was manifested as the possibility of Sunday-school development was thus visualized. Capable writers are now preparing a series of lessons to meet the needs of the pupils at each stage of their development; missions, temperance and philanthropy are emphasized in the teaching material.

THE NEW JAPANESE WOMANHOOD. By Allen K. Faust. 164 pp. Price $1.50. George H. Doran Company, New York.

Dr. Faust gives eleven most interesting chapters in this book. This fascinating story traces the progress from the days of oriental subserviency to the new day with women entering every sphere of life. It is a narrative of tragedy and pathos, of progress and emancipation. American women will read with appreciation this little volume.

THE BEAUTY OF STRENGTH. By Helen Howard. 162 pp. Price $1.50. George H. Doran Company, New York.

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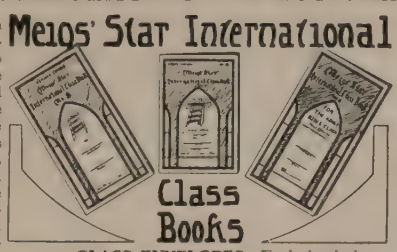

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For Special Bulletin write *John E. Stout, Dean of the School of Education,* Northwestern University, Evanston, Illinois.

BOOK NOTES

A Short Introduction to the Gospels. By Ernest D. Burton and Harold R. Willoughby. 158 pp. Price $1.75. University of Chicago Press, Chicago.

Quit Your Worrying. By George Wharton James. 262 pp. Price $1.50. L. C. Page and Company, Boston.

Living the Radiant Life. By George Wharton James. 291 pp. Price $1.50. L. C. Page and Company, Boston.

The Spell of French Canada. By Frank Oliver Call. 733 pp. Price $3.75. L. C. Page and Company, Boston.

They Who Weave—Gold, Silver, and Precious Stones. By Martha Race. 43 pp. Price 25 Cents. Pilgrim Press, Boston and Chicago.

Principles and Technique in Religious Dramatics. By Elisabeth Edland. 87 pp. Price 60 Cents. Methodist Book Concern, New York and Cincinnati.

The Quiet Hour. By William Adams Brown. 148 pp. Association Press, New York.

The Life of Jesus. Edited by Charles M. Sheldon. 274 pp. Price $2.00. Thomas Y. Crowell Company, New York.

Educating for Freedom. By Edward O. Sisson. 225 pp. Macmillan Company, New York.

The Psalms. Translated by J. M. Powis Smith. 274 pp. Price $3.00. University of Chicago Press, Chicago.

Intermediate Method in the Church School. By Frank M. McKibben. 324 pp. Price $1.25. The Abingdon Press, New York and Cincinnati.

Songs for the Pre-School Age. Compiled and Edited by Aurora M. Shumate. 47 pp. Price 50 cents. Sunday School Board of the Southern Baptist Convention, Nashville.

Community Drama. 240 pp. Price $2.00. The Century Company, New York. Published under the auspices of the Playground and Recreation Association of America.

Tales of Pioneers and Kings. By Newton Marshall Hall. 234 pp. Price 84 Cents. Ginn and Company, Boston.

High and Far. By Randall J. Condon. 335 pp. Price 85 Cents. Little, Brown and Company, Boston.

Desired Bible. By Dorothy Dickinson Barbour. 123 pp. China Christian Educational Association, Shanghai.

The Genesis of Christian Art. By Thomas O'Hagan. 170 pp. Price $1.50. The Macmillan Company, New York.

In order that the student may gain a rounded knowledge of the great masters, the author discusses fully the life and work of the principal artists from the birth of Christianity through the Renaissance. At the end of the book a list is given of their chief works in the various galleries.

This is a book which will appeal to many different classes of readers—to the student of art, to the religious, and to the large number who desire an introduction to art and its history.

The Girl's Every Day Book 434 pp. Price $1.00. Womans Press, New York.

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The Psychology of Human Society. By Charles A. Ellwood. 350 pp. Price $2.50. D. Appleton and Company, New York.

Dr. Ellwood, the versatile and scholarly professor of sociology, at the University of Missouri, has again put into hands of sociological students a valuable volume. It is a thorough-going setting forth of sociological theory, and in a way supercedes the two previous books along this line by Dr. Ellwood.

Out of Their Own Mouths. By Oscar MacMillan Buck. 136 pp. Price 75 Cents. The Methodist Book Concern, New York and Cincinnati.

This is an elective course for young people on nine religions of the world. In this study of some of the chief religious systems operative in the world of today, one is made aware of the fact that the author is "more concerned with the actual effects of each religion in daily life than with its origins or scriptures or philosophies."

Getting Out of the Rough. By John M. Vander Meulen. 143 pp. Price $1.50. George H. Doran Company, New York.

Here is a book that is different. Whether the reader of the book plays golf or not, there is a vital message for all who want to play well the game of life.

The Sunday School Teacher and the Book. By William Francis Berger. 153 pp. Price $1.25. Fleming H. Revell Company, New York.

Here is a real book with a soul in it. It is a fervent plea for making the Bible the irreproachable, unassailed foundation of the work of the Sunday-school teacher. The book carries a needed message.

Intermediate Method in the Church School. By Frank M. McKibben. 324 pp. Price $1.25. The Abingdon Press, New York and Cincinnati.

Workers with intermediates in Sunday and week-day church schools have long waited for just such a book as this. The author presents valuable material which is real, definite, practical help. The book is first aid service in the field where first aid is most needed. We predict a very large sale for this manual.

Bible Stories for Little Folk. By Edna B. Rowe. 160 pp. Price $1.60. The Standard Press, Cincinnati.

Miss Rowe certainly knows how to tell Bible stories to children. The publishers have produced an exceedingly attractive book. The color work is superb.

The Sunday School Worker. By L. F. Sensabaugh. 170 pp. Price 60 cents. Cokesbury Press, Nashville.

The author is Director of Leadership Training in the M. E. Church, South. He is an expert in religious education in the small Sunday school, as his book entitled *The Small Sunday School* well shows. He brings personal information and inspiration in this volume for all workers in the Sunday school. Sunday-school workers who read this new book will be greatly encouraged and helped.

Looking Towards the Heights. By O. C. S. Wallace. 177 pp. Price $1.60. George H. Doran Company, New York.

Dr. Wallace, the well known and beloved pastor of Eutaw Place Baptist Church, Baltimore, always speaks or writes with edification. These sermons delivered at the college of William and Mary, Virginia, lifted high ideals and presented the Christ challenge to the students. The intense loyalty to Christ and the genuine sincerity of the messenger make this book of peculiar value to all students.

High and Far. By Randall J. Condon. 335 pp. Price 85 Cents. Little, Brown and Company, Boston.

This is Book Two for Grade Five in the series of Atlantic Readers. Every director of religious education charged with the responsibility of the week-day schools of religion should consult this and the other volumes in this valuable series. These readers are attractively bound and beautifully typed and illustrated. Dr. Condon has brought together some of the choicest selections that are anywhere available for all who are interested in character education through the public school or church school.

Community Drama. By the Playground and Recreation Association of America. 240 pp. Price $2.00. The Century Company, New York.

Another book prepared by the Playground and Recreation Association of America. This guarantees the high grade presentation. The publishers are a guarantee of the beautiful mechanical appearance of the book itself. All who are interested in producing plays in church schools, public schools, or other groups, will find definite, concrete information in this volume. There are three parts. Part I has to do with Play Production; Junior Drama; Festivals, Masques, and Pageants; Religious Drama; Recreational Dramatics; and Organization for Community Drama. Part II presents programs and festivals for holidays and special days. Part III is a very valuable annotated bibliography of recent dramas, pageants, etc., as follows: One-act Plays; Full-length Modern Plays; Costume Plays; List of Plays for Children and Young People; List of Pantomimes for Amateur Production; Masques, Festivals and Ceremonials; Pageants; Religious Plays and Pageants; Bibliography of Dramatic Production.

Tales of Pioneers and Kings. By Newton Marshall Hall. 234 pp. Price 85 Cents. Ginn and Company, Boston.

An interesting collection of Old Testament Stories well illustrated. Will serve as a useful reader in week-day schools of religious education.

The Quiet Hour. By William Adams Brown. 148 pp. Association Press, New York.

Dr. Brown, of Union Seminary, places before all Christian workers a series of most helpful prayers. The three divisions of the book are: With Jesus in the School of Prayer, The Encompassing Presence, The Fruits of the Spirit. They are of special significance to students.

The Spell of French Canada. By Frank Oliver Call. 372 pp. Price $3.75. L. C. Page and Company, Boston.

One of the most attractive volumes issued in the beautiful Spell Series. It is a *de luxe* edition of the printer's art. The illustrations are the very finest, typography most excellent. The book is a mine of fascinating information for all lovers of this fascinating land.

Sermons on Old Testament Characters. By Clovis G. Chappell. 169 pp. Price $1.60. George H. Doran Company, New York.

The large number who are enthusiastic about Dr. Chappell's *Sermons on New Testament Characters* will deeply appreciate these new studies of well-known men and women of the Old Testament. Here we have the same vivid style, keen analysis, and apt and illuminating illustrations which made the former volume so fascinating.

The Book of the Constitution. By Elsie Singmaster. 138 pp. Price $1.50. George H. Doran Company, New York.

Simple, straightforward, abounding in the romance of citizenship, the author presents here the story of the creation of the greatest of all human documents. For reading or for classwork, this is a valuable addition to the small list of fine books of American history for youth.

Stories of Animal-Village. By Emma Carbutt Richey. 139 pp. Price 70 Cents.

The Hygienic Pig. By Janet Field Heath. 112 pp. Price 70 Cents.

The authors know what children love. The many illustrations in color are well done. The publishers, Beckley-Cardy Company, of Chicago, have produced two most attractive story books for small children.

The Problem Child in School. Narratives from case records of Visiting Teachers, By Mary B. Sayles. With a description of the purpose and scope of Visiting Teacher Work, by Howard W. Nudd. 287 pp. Joint Committee on Methods of Preventing Delinquency, Inc., New York.

Graham Romeyn Taylor writes the foreword to this important contribution to all teachers who believe in education for the needs of life. The book outlines some of the efforts made by visiting teachers in a score of communities to pierce through surface manifestations of maladjustment in children to underlying causes, and to use the understanding thus gained as a tool in solving the problems disclosed. How modern psychology and psychiatry and the principles of social case work aid her in gaining and using new insights is brought out again and again in the running comment which accompanies these representative stories of the experience of twenty-six youngsters who needed a friend. There are hundreds of Sunday-school teachers in this country that ought to read this book. Parents and pastors would profit from it. The value of these studies is endorsed by America's leading school men.

Intramural Athletics. By E. D. Mitchell. 11[illegible] pp. Price $2.00. A. S. Barnes Company, New York.

Professor Mitchell, of the University of Michigan has in these twelve trenchant chapters, packed "loads" of practical information for all athletic directors. Church-school recreational leaders will profit greatly by owning and using this book. The graphic illustrations, and schedules are especially valuable. The volume is a mine of concrete help.

Individual and Mass Athletics. By S. C. Staley 257 pp. Price $3.00. A. S. Barnes Company New York.

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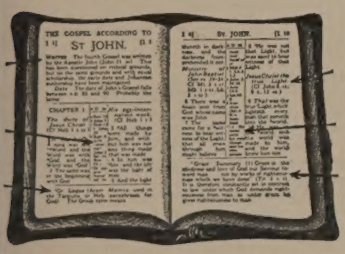

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THE CHURCH STORY HOUR. By Mildred J. McArdle. 140 pp. Price $1.25. Bethany Press, St. Louis.

The author has in this book rendered signal service to all church-school workers with small children. There are eight suggestive chapters: The Church Story Hour, Organization and Equipment, Beginners Programs, Primary Programs, Story Lists, Bible Stories, Play, The Church Nursery. The story lists alone are worth the price of the book. The publishers have produced mechanically a printer's work of art. Every church school should make this book accessible to its teachers of children.

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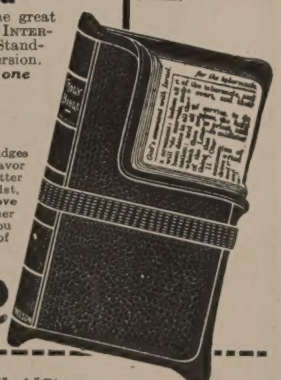

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